THE KEY OF THE REVELATION,

Searched and demonſtrated out of the Naturall and Proper Characters of the Viſions.

WITH

A Comment thereupon, according to the Rule of the ſame *Key*, publiſhed in Latine by the profoundly learned

Mr. *JOSEPH MEDE* B. D.

late Fellow of *Chriſts-Colledge* in CAMBRIDGE;

For their uſe to whom God hath given a love and deſire, of knowing and ſearching into that admirable Propheſie.

Tranſlated into Engliſh by Richard More *of* Linley *in the County of* Salop, *Eſquire, one of the Burgeſſes in this preſent Convention of* PARLIAMENT.

The ſecond Edition in *Engliſh*, whereunto is added *A Conjecture concerning GOG and MAGOG* by the ſame Authour.

Revel. 1. 3.

Bleſſed is he that readeth, (that is, interpreteth) *and they that heare,* (him that interpreteth) *the words of this Propheſie, and keep thoſe things that are written therein: for the time is at hand* (that is, is now preſent) *wherein the ſame things ſhall begin to be fulfilled, and daily more and more ſhall be fulfilled.*

Printed at *London* by *J. L.* for *Phil. Stephens* at his ſhop in *Pauls* Church-yard at the ſigne of the gilded Lion.
Anno Dom. 1650.

A Preface written by D. TVVISSE, ſhewing the Method and Excellency of Mr. *MEDES* interpretation of this myſterious Book of the REVELATION of S. *JOHN*.

MAny *ſhall run* (or paſſe) *to and fro, and knowledge ſhall be encreaſed, Dan.* 12. 4. I lighted ſometimes upon a witty interpretation of this paſſage in a certain *Manuſcript*. and the interpretation was this; That the opening of the world by Navigation and Commerce, and the encreaſe of knowledge, ſhould meet both in one time or age. The obſervation is juſtified by experience, howſoever Divines may judge as they ſee cauſe, of the congruitie thereof unto *Daniels* text. And this encreaſe of knowledge, which theſe latter times have brought forth, appears in nothing more remarkably, then in the interpretation of this myſterious Book, the *Revelation of Saint John*. And as the mother of *Solomon* ſaith of the vertuous woman, whom ſhe deſcribeth, *Prov.* 31. 29. *Many daughters have done vertuouſly, but thou ſurmounteſt them all:* In like ſort may it be ſaid of M. *Mede*, in reference to his Expoſitions of the *Revelation*: Many Interpreters have done excellently, but he ſurmounteth them all. Neither ſhould this ſeem ſtrange, that, being advantaged by the labours of thoſe that went before him, he hath added ſomething of his own, wherein he hath ſurpaſſed others, yet without diſparagement to any ἐπιδεῖναι τῷ τυχόντι, any man may adde ſomething to the labours of others, as *Ariſtotle* hath it, *Ethic.* 1. ὥστε γὰρ γεγόνασι πᾶσ τεχνῶν ἐπιδόσεις; by theſe means Arts grow to perfection. Thus we ſalve the credit of ancient Writers, though in ſome things, many of the preſent age do excell them; for they have carried us on their ſhoulders to a great height by their inſtructions, and for us to ſoar a little higher, it is no great advancing

cing of our abilities; certainly no diſparagement at all to them, by whom we have profited in an high degree. Thus a dwarf lifted up on a tall mans ſhoulders, may eaſily diſcover much more then he; thanks be to the tall man for it. Thus a Wren carried on an Eagles ſhoulders, to the higheſt pitch of her ſoaring aloft; if, when the Eagle is weary, the Wren ſprings up ſomewhat higher; this is no great glory to the Wren, much leſſe any diſhonour to the Eagle.

Yet, to confeſſe a truth, M. *Mede* hath many notions of ſo rare a nature that I do not find he is beholding to any other for them, but onely to his own ſtudiouſneſs and dexterity, with the bleſſing of God upon his labours.

1. And here, Firſt, I do obſerve Gods direction of him in the courſe that he hath taken.

(1.) As firſt, in his *Clavis Apocalyptica*, the *Key* of the *Revelation*, wherein he hath drawn together the homogeneall parts of it, diſperſed here and there, yet belonging to the ſame time; the indiſtinction whereof may expoſe many to no ſmall errour ere he be aware, conceiving all the paſſages in the *Revelation* to be ordered in place, according to the order of time wherein they were fulfilled, which is found to be otherwiſe, as in the *Key* is manifeſted, repreſenting many particulars mentioned in different places, yet belonging to the ſame time.

(2.) Secondly, the Authour gave himſelf to write *Specimina*, *Eſſayes*; wherein he goes over every part of this Book (excepting the three firſt Chapters) taking a generall view of each as he goes.

(3.) Thirdly, he proceeds to a more full Commentarie, from the fourth Chapter to the fourteenth; that which followeth from thence to the end, contains onely his former conceptions, which he called *Specimina*, *Eſſayes*, or firſt adventures.

2. Secondly, whereas in performances of this nature, two things are neceſſarily required. 1. A right diſcerning of the meaning of the words and phraſe, which for the moſt part is Figurative and Tropicall the more exactly to find out the ſenſe of the Propheſie thereby. 2. A right accommodation of each part, unto the proper time of the Hiſtory, concerning the accompliſhment of things foretold.

(1.) As for the firſt of theſe, the whole Body of the *Revelation*

lation for the moſt part, being carried along by Figurative expreſsions; it is requiſite to obſerve the *Genius* of Scripture phraſe in this kind; wherein M. *Mede* excells, and hereby the ſenſe is cleared in ſuch ſort, as to give great ſatisfaction. As in opening the myſterie of the battell in heaven, *Revel.* 12. and the caſting down of Satan unto the earth, he ſhews that States and Kingdoms in the world Politicall, are indeed much anſwerable to the condition of the world Naturall, and accordingly repreſented in Scripture: for as the world Naturall conſiſts of heaven and earth; ſo in each State a kingdom is ſomewhat anſwerable hereunto, and that is the Nobilitie, and the Laity. And as in heaven there are Sun, Moon, and Starrs of leſſer and greater magnitude; ſo in every kingdome there is a King, and Queen, and Nobles, and that in great variety of degrees of magnitude. And as in the earth there is great variety of creatures, as of trees of various ſorts, and of herbs and flowers; ſo in the people of any Common-wealth, is found great variety of differences. And upon this ground, and by this courſe of interpretation which he taketh, whereas other Writers many times give prety interpretations, which the Reader perhaps could wiſh to be true; M. *Mede* by his grounds and manner of proceeding, convinceth the Reader of the truth of that ſenſe and meaning of the Text, which is delivered by him, even to admiration.

(2.) And when this is done, as for the accommodation of the matter of fact in this prophecie thus interpreted by him, unto its proper time; this requireth great skill in Hiſtory; and I have found that M. *Medes* friends, who have been acquainted with the courſe of his Studies, would give him the bell for this, as herein out-ſtripping all others.

Thirdly, I have obſerved ſome notable diſtinctions in this Com- 3.
mentary of M. *Mede*, which have given me great content, as giving great light to the clear underſtanding of many things, which otherwiſe would prove very obſcure. As for example.

(1.) The diſtinction between the Book ſealed with ſeven ſeals, which he calls the greater book; the contents whereof indeed are very large, containing an Hiſtory from the beginning of the preaching of the Goſpel, to the end of the world: and this he ſaith, contains *fata Imperii*, the fortunes or deſtinies

of the Empire; (2.) and the little book mentioned, *Revel.* 10. which he ſaith contains *fata Eccleſiæ*, the fortunes or deſtinies of the Church. The firſt contains the ſeven Seals, and the ſeven Trumpets; for the ſeventh Seal produceth the ſeven Trumpets.

(1) The ſix firſt Seals contain the ſtorie of the Empires continuance, unto the dayes of *Conſtantine* included; in whoſe dayes there being a ſtrange Metamorphoſis of the Empire from Heathen to Chriſtian, this change is repreſented in ſuch a manner as if it were the ending of the world, and the beginning of a new; which, in my conceit, ſeems very judiciouſly delivered by him.

(2) Then the ſeven Trumpets (which are the contents and matter of the ſeventh Seal) repreſent the judgements of God upon the world for ſtanding out againſt the Goſpel and ſhedding the blood of the Saints.

(1) By the heathen Emperours, and for that cauſe, ruine was brought upon the Empire by degrees, untill it was rent and torn into ten Kingdoms, which is ſet forth by the parts thereof in foure degrees, and accordingly that fills up the materiall contents of the foure firſt Trumpets.

(2) The other three Trumpets are called *Woe* Trumpets, containing the judgements of God upon the Antichriſtian world, the degenerate States of Chriſtendome, (Firſt) by the *Saracens*, the contents of the firſt *Woe* Trumpet. (2) By the Turks, the contents of the ſecond *Woe* Trumpet, *chap.* 9. (3) By the end of the world, *Revel.* 11.15.

(2) Another diſtinction there is mentioned by him, and which carrieth great light with it, of great uſe for the clearing of the ſtate of Chriſts glorious Kingdom here on earth: and that is, *Rev.* 21.24. *And the Nations that are ſaved* (τῶν σωζομένων, that is, which eſcape the fire, or are ſaved from the fire at Chriſts coming) *ſhall walk in the light of the new Jeruſalem:* by which it appears clearly that *new Jeruſalem* is one thing, and *the Nations that eſcape and are ſaved from the fire*, wherewith the earth and all the works thereof ſhall be burnt in the day of Chriſts coming, 2. *Pet.* 2. and 1. *Theſſ.* 1. and 2. theſe I ſay are another thing, and muſt be diſtinguiſhed from new *Jeruſalem*. For in the light of this new *Jeruſalem*, thoſe nations ſhall walk

walk, as is expresly testified. And the distinction Mr. *Mede* conceives to be this; By new *Jerusalem* is meant Christ and his raised Saints, who are called the Saints whom he shall bring with him, 1. *Thess.* 4. and by the nations are meant, all the faithfull servants of God who shall be found here alive at Christs coming.

(3) And I find that for want of distinguishing these, the ancient Fathers, and particularly *Epiphanius*, have discoursed very wildly against the glorious Kingdom of Christ here on earth, yet in just opposition to the *Cerinthians*, whose guise it was to discourse very carnally of the glorious Kingdom of Christ; The consideration whereof moved *Austin* to relinquish the doctrine of Christs Kingdom here on earth, which formerly he embraced, as himself professeth in one of his works *De civitate Dei*, where he treats thereof.

(4) Yet as Mr *Mede* hath (in my judgement) exceeded in merit all others that went before him in this Argument; so others after him, may go beyond him in some particulars; As to instance in a particular, or two or three.

(1) The discovery of the true meaning of the number of the Beast 666. by Mr *Potter*, wherewith Master *Mede* himself was exceedingly taken even to admiration, professing it to be the greatest mystery that hath been discovered since the beginning of the world.

(2) The same Master *Potter* hath other strange mysteries to be discovered out of the same number, and especially out of the fraction thereof, which as yet he hath not made publike.

(3) So likewise in explication of the mysterie of the two Beasts mentioned, *Revel.* 13. he differeth from Mr *Mede*. And I have seen an excellent discourse thereupon, but as yet he hath not commnicated it to the world. What cause have we to bless God for bringing us forth in these dayes of light: may we not apply that of *Esay* unto these times? *When darkness covered the earth, and gross darkness the people; the Lord hath risen upon us, and his glory hath been seen upon us.* *Esa.* 60.2.

(1) Not onely in respect of the great Reformation wrought in this Western part of the world an hundred years ago and more: God awaking as it were out of a sleep, and like a gyant refreshed with wine: and the Lord Christ awaking, and stir-

ring

ring up his ſtrength for the raiſing up of *Jacob*, and reſtoring the defolations of *Iſrael*, and bleſſing us with a reſurrection of his Goſpel, and diſcovering the man of ſin, and blaſting him with the breath of his mouth.

(2) But alſo opening the myſterie of the ſlaughter of the Witneſſes, which we have juſt reaſon to conceive to have been on foot divers years, not by judiciall proceedings onely in the Martyrdom of Gods Saints; but by the ſword of war, Firſt in the *Low-Countries*, then in *France*, after that in *Bohemia*, then in *Germany*, (which how long it ſhould continue, Mr *Mede* profeſſeth to be uncertain) and now amongſt us; Firſt in *Ireland*, then in *England*, and that by the Antichriſtian generation, with ſo manifeſt oppoſition unto truth and holineſs under a Proteſtant Prince, as I think the like was never known ſince the beginning of the world.

After this ſtrange war and ſlaughter of the Witneſſes which haſteneth to a Period, the continuance of it ſhall be but three years and an half, in which ſpace of time, they that dwell on the earth ſhall rejoyce over them and make merrie, and ſend gifts one to another, becauſe theſe prophets tormented them that dwelt upon the earth. But after three dayes and an half, when the Spirit of life from God ſhould enter into them, and they ſtand upon their feet, great fear ſhould fall upon them which ſaw them. And a voice ſhall be heard from heaven, ſaying unto them, Come up hither. And they ſhall aſcend up to heaven in a cloud, and their enemies ſhall behold them: But certainly when that comes to paſs, the ſame hour there ſhall be an Earthquake, and the tenth part of the Citie ſhall fall. This Citie undoubtedly is *Rome*, which Maſter *Mede* proveth curiouſly to be at this day preciſely the tenth part of the Citie of *Rome*, as it was in Saint *Johns* dayes when this prophecie came forth: and in the Earthquakes ſhall be ſlain of men (of names of men) ſeven thouſand; which Maſter *Mede* interpreteth men of qualitie.

It followeth, *The ſecond Woe is paſt*; Now that Woe was the plague of the Chriſtian world by the Turks: whereby is ſignified the deſtruction of the Turks, which people I take to be all one with *Gog* and *Magog* in *Ezekiel*, repreſented there as the great enemies of the Iews invading the land of Iewry. And the Hebrew Doctors conceive that war of *Gog* and *Magog* to be yet to come.

Here

Here it may be objected, that the Turk is Lord of the land of *Canaan* already: I grant it, but when the time ſhall come for the calling of the Iews, which Maſter *Mede* conceived ſhould be wrought in a ſtrange manner, by the appearing of Chriſt unto them, as he appeared unto *Paul* at his converſion: Saint *Paul* acknowledging that grace to have been ſhewed to him *firſt*, implying, that the like grace ſhould be ſhewed to others *after him*. Then I ſay, upon this their converſion, they ſhall gather themſelves together from all places toward the land of *Canaan*, where ſhall be the place of Chriſts throne in his glorious kingdome here on earth; upon which coming of the Iews into the land of *Canaan*, the *Grand Seignior* will be moved to raiſe all his power gathered together out of all Nations under him to oppoſe them, and at firſt ſhall prevail, as we read, *Ezekiel* 28. and *Zachariah* 14. in the beginning: but in the iſſue the Iews ſhall prevail. *For Saviours ſhall come up on Mount* SION, *and the Kingdom ſhall be the Lords*, Obadiah 21. *Thither ſhall the Lord cauſe his Mighty ones to come down. Let the Heathen be awakened, and come up to the valley of* Iehoſhaphat: *for there will I ſit to judge all the Heathen round about*, Ioel 3.11,12. *And the Lord ſhall be King over all the earth, in that day ſhall there be one Lord, and his Name One*, Zachariah 14.9. So that this implies the calling of the Iews a little before. And whereas both *Gog* and *Magog*, ſhall be deſtroyed by fire, *Ezechiel* 39. and the Man of ſin by fire, 2. *Theſſalonians* 2. Maſter *Mede* was of opinion that all this is but one and the ſame fire, even the fire that ſhall be at Chriſts coming, 2 *Theſſalonians* 1.8. and 2. 8. Then follows the ſecond Reſurrection of the dead, and Chriſts Kingdom, the contents of the ſeventh Trumpet, *Revelation* 11.15. Even ſo come Lord Ieſus, Come quickly.

William Twiſſe.

The

The *Tranſlatour*, to the *Reader*.

Heb. 1. 1, 2. GOd at ſundry times, and in divers manners, ſpake in time paſt unto the Fathers by the Prophets. He hath ſpoken unto us in theſe laſt dayes by his SONNE, *by whom not onely the Goſpel of Salvation is communicated unto us: but alſo the revelation of future events, to fall out in*
Revel. 1. 1. *this laſt age of the world,* to be ſhewed to his ſervants, *ſignified by his Angels unto* John *one of his Witneſſes and Apoſtles, moſt neceſſary for our knowledge, as appeareth by*
Revel. 1. 3. *the* Bleſſing pronounced to him that readeth, and them that hear the words of the Propheſie, and keep thoſe things which are written therein: *For the time was then at hand, when ſome of them ſhould fall out, and all in their ſeverall ſeaſons foreſet. The obſcurity of this (as of all other Propheſies, untill the event ſhould manifeſt them) hath diſcouraged many in beſtowing their time to read and meditate therein; not conſidering that the Almighty Lord (who having the abundance of Spirit, could have ſet forth all things eaſie to the underſtanding of the ſimpleſt) hath ſo diſpoſed his Treaſures, that by prayer and diligence men might be enabled, through the guidance of the Spirit, to attain unto them, and ſo have them in greater eſtimation. Many learned men have written Expoſitions of parts of this* Revelation; *ſome, of the whole: amongſt them, I fell upon this learned* Commentary *of Maſter* Medes, *with the Apocalyptick* Key *before it. The Expoſition and methode ſo pleaſed me (though the phraſe were ſomething difficult) that to make the better impreſſion of it in my memory, I undertook to tranſlate it, and did finiſh it long ſince. I communicated it with ſome friends, and ſubjected it to their correction: hence it comes to paſs (by their deſire)*

desire) that it is made publike. I humbly crave pardon, if my ill expression hath detracted from the Authours learned labour. I confess I have followed the Latine phrase so near, that howsoever the true sense may be expressed, yet there wants the English elegancie: and (if I mistake not) the Authour himself hath so many Hebraisms and Graecisms, as make the Latine more crabbed and less intelligible: but in my poor opinion, none hath more accurately and deeply searched and found the sence of those obscure places of Scripture, which he hath handled in this, and other his writings. It were to be wished that his intended larger Commentary, which I am perswaded he hath written, and purposed to put forth, as he promised at the end of the 14. chapter, had they not been hindred, as I find by some of his letters they were. That opinion (the pretended cause of restraint of his further progress) concerning the 1000 years Reign of Christ, grounded upon the 20. chapter of the Revelation, with the authorities and reasons for the same, howsoever it be not received by many as Orthodox, yet is delivered with that moderation and subjection to the censure of the Church, that it can displease no man; nor is it (for ought I can see) contrary to the Analogie of Faith; and may be usefull for the conversion of the Jews, who though they expected Christ his coming at that very time, yet were offended at his not taking upon him the Regall authoritie; his time for that being not then come. For mine own use also I made a Compendium of the whole Commentary, and have in the Margent thereof set down the chapters and verses, out of which the severall matters are taken, that by turning thither the larger Exposition may be seen: this also was thought fit to be added at the latter end of the work.

Whilst this was at the Press, and the plate for the Scheme in the Apocalyptick Key under the hand of the Sculpter, there came thither Master Haydock a learned Gentleman, who enquiring after me, was pleased to come unto me, and acquainted

quainted me with ſome paſſages by Letters betwixt himſelf and Maſter Mede, *touching the Seven-ſealed book and the figure thereof, wiſhing it might be expreſſed in another form: which (conſidering I was but the Tranſlatour of his book, who no doubt is with God) I could not yeild unto: yet gave way, that what he deſired might be added, with diſtinction betwixt them, and printing ſo much of Maſter* Mede *his letter as concerned the reaſon of the alteration of the form of that book, the matter in ſubſtance not differing. This is the cauſe why you may diſcern a difference betwixt the Scheme in* Maſter Medes Latine, *and this Tranſlation of it into* Engliſh: *the extract of which Letter turned out of* Latine *into* Engliſh *by* Maſter Haydock *himſelf, followeth in theſe words, viz.*

The obſervation of your Seal-bearing Sylender, is moſt ingenious, and ſuch as never entred into my thoughts before, although I often beat and hammered upon it. Nay, I rather doubted, whether any ſuch form of volume might be given, wherein the opening of each ſeverall Seal, might in order repreſent to the eye of the Reader a new inſcription.

Now as for the matter it ſelf therein compriſed, I reſt altogether uncertain what to determine, ſometimes I was of opinion that thoſe viſions concerning the Seals were not written by Characters in letters, but being painted by certain ſhapes, lay hid under ſome covers of the Seals; which being opened, each of them in its order, appeared not to be read, but to be beheld and viewed; and according to this apprehenſion, thoſe words of *John* ἔρχου καὶ βλέπε, *Come and ſee*, ſeem not unfitly to agree.

Afterwards I conſidered, that this conceit of mine agreed not generally with all the Apocalypticall narration, inſomuch as in the fift and ſixt Seals the ſpeech is directed to the thing ſeen. Beſides, I obſerve that in the ſeventh Seal, the viſions of the Trumpets are not delivered

COMMONS HOUSE

Monday *Febr.* 21. *Ann. Dom.* 1641.

IT is this day Ordered by the Committee for Printing and Publiſhing of Books, &c. That M. *Iackſon* Miniſter of Saint *Michael* in *Woodſtreet*, *London*, be deſired to peruſe M. *More* his Tranſlation of M. *Mede* his book on the *Revelation* this day preſented to the ſaid Committee to be licenſed, and to report to the ſaid Committee his opinion therein, and concerning the Printing thereof.

Iohn White.

I Have according to the Order of the Committee for Printing, &c. read over M. *More* his Traſlation of M. *Mede* his Book on the *Revelation*, and find it to be exactly tranſlated, and that the book it ſelf gives much light for the underſtanding of many obſcure paſſages in that ſweet and comfortable Propheſie. And though M. *Medes* opinion concerning the thouſand years of the ſeventh Trumpet, be ſingular from that which hath been moſt generally received by Expoſitors of beſt eſteem, and I conceive hath no juſt ground; yet he therein delivers his judgement with ſuch modeſty, and moderation, that I think the printing of it will not be perillous: and therefore conceive that the publiſhing of this tranſlation is a good work, and may with Gods bleſſing, yield much comfort to many.

April 18. 1642.

Arthur Iackſon.

IT is Ordered by the Committee of the Commons Houſe of Parliament concerning Printing, this eighteenth day of *April* 1642. That the Book Intituled the *Key of the Revelation, &c.* be printed.

Iohn White.

vered together, and at the same time, but produced unto the sight in order, and successively. Moreover, that the preparation going before the sound, is so described, that it must be confessed, that the thing was performed in the naked descriptions of the things seen in the volume (which way soever described) nay, nor yet in the simple writing, but altogether in forreign representation.

At the length therefore (becaus it seemed too unseemly a thing to affirm, that the thing was performed by a meer outward representation, the book conferring nothing thereunto; I fell into the opinion, that both were to be joyned together, and that we must say, that indeed the Prophesies were described and pourtrayed in the Volume, whether by signes and shapes, or letters; but that these were no otherwise exhibited to *John*, and other beholders of this celestiall Theater, then by a forreign representation, supplying the room of a rehearsall, not much unlike to our Academicall interludes, where the prompters stand near the Actors, with their books in their hands, whereas then neither the Lambe himself could recite any thing out of the book, neither did the Apostle stand so near (for the Lamb stood near to him that sate on the Throne) that he might read out of the hand of him who opened the Seals, it must needs be, that he apprehended all these after the manner as I have said.

Now Sir, it is meerly your humanity which hath moved me to express these my cogitations to you. And so I conclude; praying that Almighty God may be pleased to afford you an happy old age with a longer extent of life, which may prove the forerunner of that Blessed one.

From Christs Colledge, Jan. Ann. 1634. *The true esteemer of your self and your studies,* Joseph Mede.

Thus much of this letter I insert here, as it was received from

from Master Haydock, *whom it hath pleased God lately to take out of this life.*

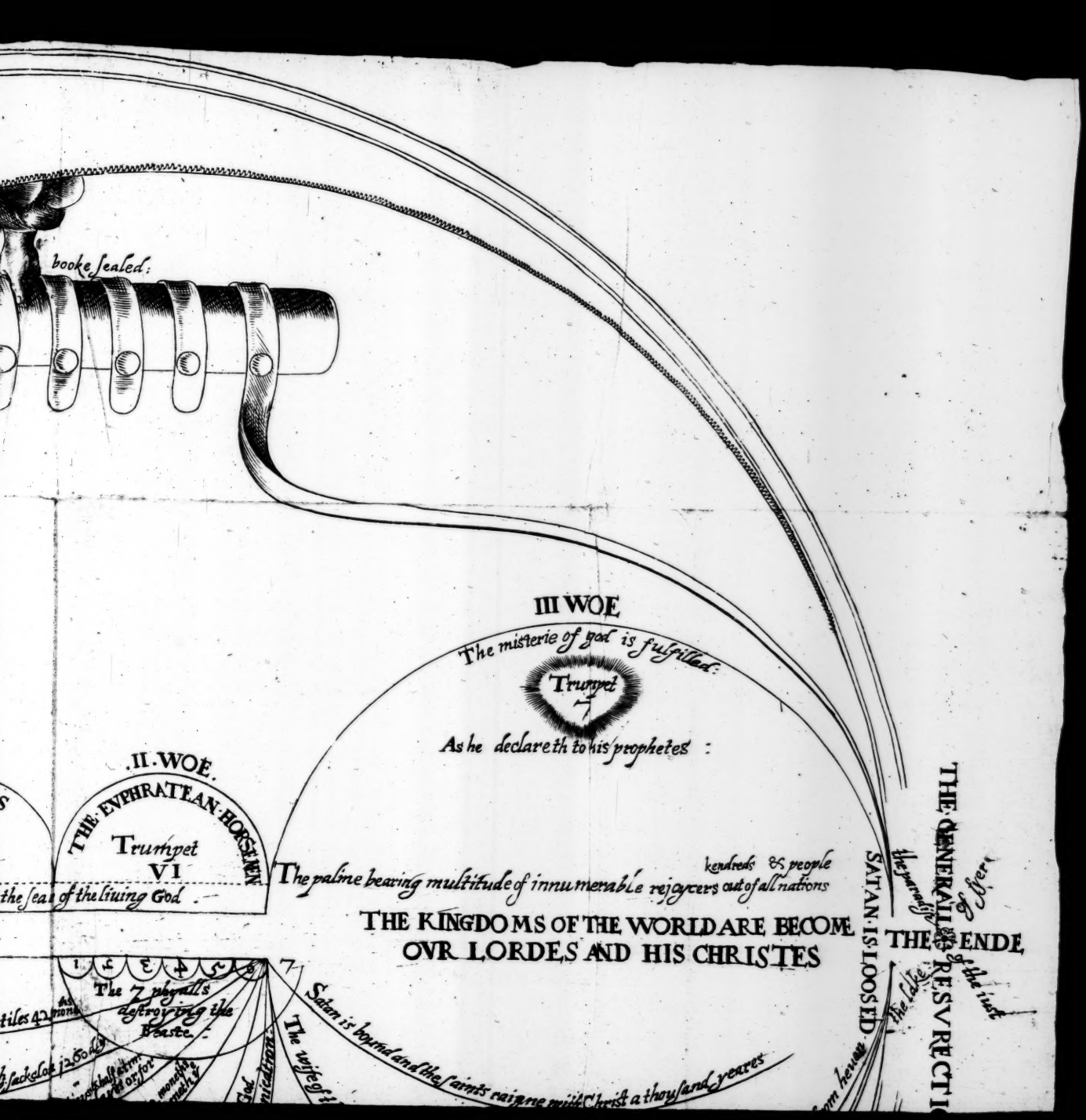
He purposed also to have given the motives and reasons of his alteration of the form of the Seven-sealed book, which in effect were these. 1. The ancient form of Books was in severall sheets of Parchment, fastned at one end onely, and so rolled up together, as appeareth by the texts, *Heb.* 10.7. *In the volume of the Book it is written of me, &c.* cited out of *Psal.*40.7. which, in many translations, is *In the rolls of thy Book:* so that we may be confident that the same kind of Book was meant which was then most, if not wholly, in use. 2. The form of the seven-sealed Book, ought to be such as might satisfie the Lambs intention, which had an eye unto *Prius* and *Posterius*, in regard of the sequel of the ensuing History: for that part which belongs to the first Seal, ought to be viewed before the second or the rest be opened: whereas in the form of the Modern Books, untill all the seaven Seals be opened, no use can be made of any part or leaf in the book. But in the form of the roll, when every leaf hath its severall labell inserted in its proper distance, with a Seal and severall impression of Emblematicall figniture, each severall leaf being taken and unsealed in order, the severall matter therein contained will appear, and no more of any of the rest till they be opened in order.

Volume à Volvendo.

Had Master Haydock *lived, this had been more exactly performed by his pen. I have for the satisfaction of the Reader, extracted these things out of his papers: if this translation (at first purposed onely for mine own benefit) shall be usefull to others, let those have the the thanks that have called it forth to the Presse, which though the Book it self be of high estimation, yet this translation was never designed to publike view by the Translatour.*

RICH. MORE.

HA OR THE BEGINNING OF THE APOCALIPS


booke sealed:
III WOE
The misterie of god is fulfilled
Trumpet
7
As he declareth to his propheteș :
.II. WOE.
THE EVPHRATEAN HORSMEN
Trumpet
VI
the seat of the liuing God
The palme bearing multitude of innumerable rejoycers out of all nations
kindreds & people
THE KINGDOMS OF THE WORLD ARE BECOME
OVR LORDES AND HIS CHRISTES
SATAN IS LOOSED
THE ENDE
THE GENERALL RESVRECTI
1 2 3 4 5 6 7
The 7 plagues destroying the Beaste.
Satan is bound and the saints raigne with Christ a thousand yeares

EPOCHA OR THE
APOC

The outer court (or holy citty) ἐκβεβλημένον unmeasured forto be troden of the gentiles 42

The two witnesses of god, at length to be killed by ye beast. doe prophesy clothed in sackclo

The woman in child birth, the dragon being cast out of heaven pursueth her to the desert there to bee nurish

The beast with 7 heades and ten hornes, after ye deadly wound cured under ye course of ye last h

The two horned beast or false prophet, the restorer of the ten horned beast, exerciseth all hi

The company of virgins 144000 sealed of the lambe (to whome alone the next songe is giuen to besunge) warreth

The great citty Babilon the whore sitteth upon the seven heades & beast, now in the course of the last head being terne horned and maketh

The outer court of the temple, altar ἐμετρήθησαν measured.

and

The inward temple & worshippers must meet with Michaell about the child birth.

The latter prophesy begi: meath

m. MEDE his booke opened

Know thou who so watchfullest to meditate vpon this Apocalyptik Type that the archinge lines meeting in the same beginning and ende, shew contemporary prophesies: to wit, of the seales and of the little booke, the same of things is demonstrated by the bounds of the lines and circumferences answering eachother.

S. How longe Lord dost thou not aveng

m. HAYDOCK his

OVR LORDES AND HIS CHRISTES

THE ENDE

RESVRECTION

The 7 plagues destroying the Beaste.

Satan is bounde and the saints raigne with Christ a thousand yeares

The wife of the lambe New Ierusalem (into the light whereof the gentiles shall walk) descendeth from heaven

book written within; and, on the backside sealed with 7 seales. Apo: v. 1.

And (to conclude) which of the Visions; goeth before or followeth after: thou maiest behold by the order proceeding from the left hand to the right: At the: 24. 28 and 29th pages of the key. the reader may finde a more full direction for the vse of this scheme.

his booke opened.

Place this betwixt pag. 26.

The Key of the *Revelation.*

OR,

The Synchroniſme and order of the Prophecies of the Revelation, according as the things were to be accompliſhed, reſting on no ſuppoſed interpretation, (*as of a ground layed*) or fore-judging of the falling out of actions; but firmly demonſtrated out of the very characters of the viſions, inſerted by the Spirit of God, of ſet purpoſe; and accordingly in a clear *Scheme* preſented to view; that it may be as a ſure guide to thoſe that are converſant in this holy *Labyrinth*, and a Touch-ſtone for the finding out of the true interpretation, and diſproving of the falſe.

Things to be fore-known

BY a *Synchroniſme* of prophecies I mean, when the things therein deſigned, run along in the ſame time; as if thou ſhouldeſt call it an *agreement in time or age:* becauſe prophecies of things falling out in the ſame time, run on in in time together, or Synchronize. συγχρονίζειν

2. The order of the Seales, and in them of the Trumpets, is certain, and undoubted (to wit) the ſame, which the number to every one aſcribed doth point out, I. II. III. IV. V. VI. VII. The reſt therfore of the propheſies being compared firſt between themſelves,

συν Θεῶ

selves, afterward with the Seals by the way of *Synchroniſme*, the order of the whole Revelation will be clearly manifeſt: the thing which now by Gods help we go about to ſhew.

Thou who ſitteſt upon the throne, And thou O Lamb, root of David, who waſt only worthy to take and open this book; open the eyes of thy ſervant, and direct his hand and minde, that in theſe thy myſteries he may diſcern and produce ſomething which may tend to the glory of thy name, and profit of the Church.

The firſt part.

The firſt *Synchroniſme.*

Of the Woman remaining in the Wilderneſs. Of the ſeven-headed Beaſt reſtored. Of the outer court troden under foot by the Gentiles. Of the Witneſſes in the mean time prophecying in ſackcloth.

Chap. 12.
Chap. 13.
Chap. 11.
Chap. 11.

Here I begin, and my firſt *Synchroniſme* ſhall be of that noble Quaternion of Prophecies, which are very remarkable by reaſon of the equality of their times; 1. Of the woman remaining in the wilderneſs for a time, times, and half a time; or as there it is more manifeſtly declared, 1260. dayes. 2. Of the ſeven-headed Beaſt reſtored, and ruling 42. moneths 3. Of the outer court (or of the holy City) ſo many moneths troden under foot by the Gentiles. 4. And laſtly, of the witneſſes prophecying in ſackcloth 1260. dayes.

The truth of this *Synchroniſme* is almoſt granted, and ſeemeth that both it may, and alſo uſually is avouched upon this ground, becauſe of the equality it ſelf of their times: for a time, times, and half a time, that is, three years and an half (as it appeareth by comparing the 6. and 14. verſes of the 12. *chap.*) make 42. moneths, and 42. moneths 1260. dayes.

συγχρονα.

But becauſe it is not neceſſary, (howſoever it be very likely in viſions ſhewed the ſame time) that equal times ſhould be alſo the ſame times, ſince equality hindereth not but that ſome may be before, ſome after others: therefore that character of equality of times, will not be ſufficient to convince one that is perverſe. Wherefore I will get me characters elſe where, out of which by clear and evident demonſtration I thus make good the point.

The

The Synchroniſme *of the Beaſt and the Woman.* Chap. 12.

The times of the Beaſt and of the woman dwelling in the wilderneſs begin at the very ſame inſtant of time, to wit, the conqueſt of the red Dragon, and the thruſting him down into the earth: therefore, ſince the ſaid times are of equal continuance, it muſt of neceſſity follow, that they did concur in the whole intermediate ſpace of time, and likewiſe at length, end their courſe together.

That the times of either of them do commence from the ſame beginning or term, is manifeſt out of the 12. *chap.* for when as the dragon is caſt down by *Michael*, then the woman eſcapeth from his preſence into the wilderneſs [*ver.* 6. and 14.] The Dragon being angry, that he had in vain attempted to deſtroy her now entring thither [in the 15, 16, and 17. *ver.*] he went to make war with the reſt of her ſeed; (to wit,) thoſe which ſhe ſhould bring forth in the wilderneſs, *verſe* 17.* And ſtanding upon the ſea ſand, [*verſe* 18.] To the ten horned Beaſt thence aſcending [*chap.* 13. 1.] he gave his power, and his throne, and great authoritie; there, *verſe* 2.

* For without doubt it is to be read with al the Latine tranſlations, the Greek of Aldus, an. 1518 and the Syriack Interpreter (who out of the greek turneth it) *& ſtetit*, & he ſtood, not as at this day the greek copies have it, *et ſteti*, and I ſtood.

Chap. 11. *The* Synchroniſme *of the Beaſt, and the prophecie of the witneſſes.*

The times of the Beaſt, and of the prophecy of the witneſſes being likewiſe equal, are finiſhed together at the end of the ſixt trumpet: therefore it is manifeſt that they alſo begun together, and through the whole ſpace between did Synchronize.

Now that the times both of the Beaſt, and of the witneſſes of God, prophecying in ſackcloth, ended together with the end of the ſixt trumpet, that alſo appeareth out of the 14. *ver.* of the 11. *Chap.* where aſwel the aſcenſion of the witneſſes into heaven, (which is the period of their mourning prophecy, as that great earthquake (wherewith the Imperial city being overthrown, the kingdom of the Beaſt was aboliſhed,) is marked out by the moment, wherein the ſecond woe, (which is the ſixt trumpet went out, and the third woe, (or ſeventh trumpet) ſhould forthwith enſue, f r in that moment of time, the witneſſes (whom the beaſt which had aſcended out of the bottomleſs pit had ſlain, being even ready to finiſh their teſtimony in ſackcloth (for this is meant by ὅταν τελέσωσι,) reviving by God aſcended up into heaven

When they ſhall finiſh.

Δίκαιον. heaven [*verse* 7, 11, 12.] and the tenth part of the city fell by means of the great earthquake the same hour [*verse* 13.] and the matter came to that pass, that the seventh trumpet sounding, all the Kingdoms of the world became our Lords and his Christs, *verse*, 15.

Chap. 11. The *Synch.* of the Witnesses, and of the Court (or holy city) possessed by the Gentiles.

That the times of the Witnesses, and of the Court (or holy city) possessed by the Gentiles do contemporize, it appeareth as well by the meaning of the text, *Chap.* 11. *v.* 2, 3. as also by the wrath of the Gentiles now cast out, in the beginning of the seventh Trumpet; that is from the end of the sixt, when also the dayes of the witnesses shall end, as it hath already been manifested; for the Gentiles, which in the 18. *verse* are said to be enraged at the sound of the seventh Trumpet, are the very same which hitherto by the space of forty two moneths, had troden underfoot the court of the outer Temple, (that is, the holy city) and which now therefore come to be destroyed by the wrath of God. And surely this Synchronisme is called into question by none, to my knowledg or remembrance.

Chap. 11. & 12. & 13. The *Synch.* of the Witnesses, of the Court, of the Beast; and of the Woman.

If the treading under foot of the court and holy city, did agree in time with the prophecy of the Witnesses; it will agree in time also with the beast, with which the witnesses agreed in time; and therefore also with the Woman in the wilderness, to which the Beast agreed in time. So the Woman in the wilderness, the dominion of the Beast, the treading of the holy city under foot, and the prophecie of the witnesses, do synchronize each with other.

Chap. 13. The second *Synchronisme.*
Of the two-horned Beast (who is also the false prophet) with the ten-horned Beast, which is also called the Image of the Beast.

For the two-horned Beast is the founder, or erector of that seavenh-eaded Beast, wearing crowns upon his ten horns; which after his deadly wound, to the great hurt of the Saints, he

anew

anew reſtored, according to the image of a certain former eſtate wherein he was to rule full 42. moneths, *chap.* 13. *v.* 3,5,12,14, 15. which being done, he doth exerciſe all his power in his preſence; and alſo doth ſhew (or work) great wonders in his ſight, *verſe* 12,13. and *chap.* 19. *verſe* 20. At length this very ſame two horned Beaſt (which *John* calleth elſwhere the falſe prophet) together with that other Beaſt, in whoſe preſence he had done the wonders, as inſeparable companions, are taken, and both caſt alive into a lake of fire burning with brimſtone, *Chap.* 19. *ver.* 20. when therefore the ten horned Beaſt (give me leave, for plainneſs, ſo to call the ſeven headed Beaſt, reſtored) and the two horned falſe prophet are not ſeparated oue from the other, either in their riſing, or in their ruine; Moreover, whereas the one exerciſeth the power of the other ἐνώπιον αὐτοῦ, that is, in his preſence, who ſeeth not that they neceſſarily contemporize through their whole time? But that the whole matter may be rightly perceived, it is to be underſtood, that there is no other ſtate of the ſeven headed Beaſt deſcribed, *Ch.* 13. then that of the inſtauration, or of the laſt head, which was ten horned; that which the whole order of the deſcription doth make evident. For whatſoever evil the Beaſt is ſaid to have commited, whatſoever worſhip or adoration is given unto him by the inhabitants of the earth, al that is ſaid to be done after his inſtauration, or healing of his wound. Furthermore, that the ten horns do belong to the laſt head or ſtate of the Beaſt (which is the ſtate of his inſtauration) is manifeſt by the interpretation of the Angel. *Chap.* 17. Verſe 10. For there when five heads had fallen, that is, fulfilled their courſes, and the ſixt, even then in *Johns* time was in being; yet the time of the horns is ſaid not to be as yet come. Therefore of neceſſity it muſt belong unto the ſeventh or laſt head.

An appendix concerning the mutual interchanging of the names of the Beaſt and the falſe prophet; likewiſe of the Beaſt and the image of the Beaſt.

For of both theſe the title of the *Synchroniſme* did admoniſh; and firſt, that the two horned Beaſt, and the falſe prophet be the ſame, *Irenæus*, one amongſt the moſt ancient Interpreters of the *Apocalyps* hath obſerved. Which by the comparing of the 13, 14, 15, and 16. *verſes* of the 13. *Chap.* with the 20 *verſe* of

the 19. *Chap.* is ſo clear and manifeſt that it needs no further proof.

But that which the Title further ſeemeth to intimate, that the ten horned Beaſt is wont alſo to be called by the name of the image of the Beaſt, that is not ſo evident, and which the reader, except very attentive, will ſcarce at all perceive. But that the ſame is ſo, I think that I have obſerved upon good ground; and therefore, whereſoever the Beaſt and the falſe prophet are mentioned together (which I finde three times) there by the firname of the Beaſt, is underſtood no other then the ten horned beaſt; when by the falſe prophet, it is evident there is meant the two horned. Contrarily, where with the Beaſt thou ſeeſt coupled the image of the Beaſt; [as *chap.* 14. *ver.* 9, 11. *chap.* 15. *ver.* 2. *chap.* 16. *v.* 2. *chap.* 19. *ver.* 20. and *chap.* 20. *ver.* 4.] there by the Beaſt is to be underſtood the falſe prophet; and by his image the ten-horned Beaſt, or the ſeven-headed, reſtored: for this Beaſt ſeeing he acknowledgeth the falſe prophet to be his reſtorer, and that he ſuffereth himſelf to be guided by the will of him, as of his ſupreme Lord [*chap.* 13. *ver* 12, 14, 15,] he is not without cauſe called his Image; not whoſe ſimilitude he repreſenteth, the genitive being paſſively taken (for in that reſpect he is the Image of another, haply of the ſeven-headed Dragon, or of the ſtate in which he flouriſhed before the wound, according to whoſe example he doth afreſh blaſpheme God, and make war againſt the Saints) but that image which that two horned Beaſt ſpeaking like the Dragon did reſtore, and challengeth for his own the genitive, to wit, ſignifying the Agent or Poſſeſſor; even as in the ſelf-ſame places, that is not the mark of the Beaſt, which is ſtamped upon the Beaſt himſelf, but wherewith that ſame Beaſt doth brand thoſe that worſhip him.

And that it is ſo, as I have ſaid, concerning the image of the Beaſt, that which is ſaid in the 13. *chap. verſ.* 15. is for an argument in the firſt place, that that very image of the Beaſt, which the falſe prophet did give life unto, did cauſe that whoſoever ſhal not worſhip the image of the Beaſt ſhould be ſlain; likewiſe elſe where (that thou mayeſt know him to be the Beaſt,) he is almoſt ever put after a verb, which ſignifies to adore, as an of worſhip: when as therefore the Apocalyps doth pourtray unto us two and no more Beaſts; this ſo wicked a majeſtie with

like power either of commanding, or compelling, cannot but agree to either of them. Furthermore, where the Beast is present, together with the false Prophet, the image of the Beast in the same construction of words is not to be found, as if there the appellation of the Beast should serve the turn.

To conclude, of that self-same is the image of the Beast said to be, of whom is the name and number, *chap.*15.2. But the name and number seem not to be called the name and number of any other beast, *chap.*13. then of the two horned, therefore it is like that he is also called the image of him (as of his principall founder or chief Lord.) But this image, whether it be, or be not that ten horned beast, it nothing hindreth our purpose: for the *Synchronisme* of the Beasts is not built upon this foundation.

The third *Synchronisme*.

Of the great harlot or mysticall Babylon with that same seven headed Beast ten horned. Chap.17.

1. The time of the Beast is the time of the desert [*Synch.*1. Sect 1.] and the harlot is seen of *John* in the desert, *chap.*17. *vers.*3.4. but this mark doth not much enforce.

2. The ten horned Beast carrieth the harlot, or if you had rather so call her the whore, and the harlot sitteth upon the Beast: therefore they are both of one and the same time, *vers.*3.7. *Mæchatricem.*

3. The ten horns of the Beast (with which his last and newest head is branched [mark it well] under the courses of which alone (in which likewise it revived after its deadly wound, the courses of the first heads being now before fulfilled, the harlot doth ride the Beasts, and the beast doth bear the harlot:) these ten horns, I say, are ten Kings, who take their authority as Kings at one hour with the Beast, to wit, with that Beast which was restored, and did bear the whore, and now was become ten horned, that is, exercising the course of the last head. These, the time being fulfilled wherein they should deliver their authority to the Beast, [*ver.*13.17.] that is, when the frame and body of the Beast came to be dissolved, they hate the harlot, and make her desolate and naked, and at length burn her with fire, [*vers.*16.] So therefore the Beast, which in the state of ten horns (in which only *Iohn* did prophetically consider her)

her) first began with the harlot, that is, with the whore, and shall not survive the harlot, nor the harlot him: therefore, the harlot and that Beast do synchronize universally and exactly, which was the thing to be proved.

ὅπερ ἔδει δεῖξαι.

The Fourth *Synchronisme.*

Of the 144000. *sealed: being virgins, with the whore of Babylon and the Beast.*

Chap. 14. Chap. 17.

1. For first, they are called Virgins, and for that commended, that they had not defiled themselves with harlots, *Chap.* 14. *v.* 4. Therefore they fall into the adulterous times of the whore of Babylon, with whom the Kings and inhabitants of the earth commit fornication, *Chap.* 17. *verse* 2. and 18, 3.

2. Out of this company of Virgins proceed those which denounce the ruine of Babylon, [*Verse* 8. of the same 14. *Chap.*] and who do deter men from all communion with the Beast, or his Image, or his Mark: therefore this company of Virgins doth contemporize with Babylon and the Beast.

3. To conclude, these are those called, chosen, and faithful followers of the Lamb, *Verse* 4. of the said *Chap.* with whom being accompanied, *Chap.* 17. *v.* 14. he maketh war with Kings, or the horns of the Babylonian Beast; and who by conduct of him (as being King of Kings, and Lord of Lords,) shall at length get the victory, (in the same verse,) for those words, Lord of Lords, and King of Kings, I think ought to be read by a parenthesis: where the Angel saith, these shall fight with the Lamb, and the Lamb shall overcome them (because he is Lord of Lords, and King of Kings,) and they that are with him called Elect, and faithful: that is the Lamb, and who are with him called, Elect, and Faithful, shall overcome the ten Kings supporting Babylon.

4. But these things suffice not to make the contemporation a full and entire contemporation, for they may all consist even with a contemporation, but in part. I thus therefore demonstrate the company of the sealed of the Lamb, wholly and exactly to contemporize with the Beast, That company of the sealed, being an opposite with the Beast, or of the whole company of the followers of the Beast, is of the same time with them: to wit,

ἀντίστοιχον,

the

the bands of the holy ſouldiers, euen then perſeuering in their alleagiance to the Lamb, when other inhabitants of the world, as reuolters and Apoſtates had taken the mark of the Beaſt.

It is plain out of the text, whence as in times paſt according to the ancient cuſtome, ſeruants and ſouldiers were wont to be branded and marked, with the name of him to whom they had given their faith; euen ſo theſe are ſhewed to bear the name of the Lamb and of his Father in their fore-heads.

Since this is ſo, it followeth, that either holdeth equall proportion with other, and altogether anſwer in a like diſtance of time. For the ſtate of ſuch oppoſition doth require, that the company of the Sealed of the Lamb, for as much as is intended by that viſion, be wholly eſteemed of an oppoſite eſtate of the Beaſt; For beſides ſuch oppoſition, it hath no eſtate by the meaning of this viſion, and therefore with the ſame beginning beginneth, and ending endeth.

5. Furthermore concerning the finall contemporation, that alſo may be proved by that mark out of the 7. *Chapter.* Becauſe the period of both, aſwell of the tyranny of the *Beaſt*, as of that company of the ſealed, is the multitude of the palm-bearers: of the *Beaſt*, becauſe it is there ſaid of the palm-bearers: Theſe are they, which came out of great tribulation, but out of what tribulation, except of the *Beaſt* perſecuting the Saints? Therefore they leave the tyranny of the *Beaſt* behind them: of the company of the ſealed; becauſe the multitude of the palm-bearers immediately follow, as by that tranſition (μετὰ ταῦτα εἶδον, *after theſe things I ſaw*) is manifeſt. Chap. 7. 1.

5. *A conſectary of the generall Synchroniſme of all hitherto mentioned.*

So the *Beaſt* reſtored to life again, or the ten horned, hath contemporized with the woman in the wilderneſs, the treading under foot the holy City, and the witneſſes in the mean time mourning in ſackcloth, Synch. 1. The two horned *Beaſt*, with the ten horned *Beaſt*, Synch. 2. The whore with both, Synch. 3. The company of the virgins ſealed, with the whore and the *Beaſt*, Synch. 4. Therefore all Synchronize with all.

The sixth *Synchroniſme.*

Chap. 11. Chap. 12. *Of the inward court meaſured with the reed of God, of the lying in wait and the battail of the ſeven headed Dragon with* Michael *concerning the child-birth.*

For they are the immediate antecedents of thoſe things which formerly were ſhewed to be contemporaries: the battail of the Dragon, and the child-birth of the woman, of the habitation of the woman in the deſart, and of the ten-horned-Beaſt; the inner court (for that which is ſaid concerning the temple of God, the Ναῶ τῦ Θεῦ. altar, and the prieſts worſhipping there according to cuſtome, is the Periphraſis thereof) of the outer court or people, where the Gentiles without right or reaſon are ſaid to be harboured.

For firſt, both of them, as well the child-birth of the woman, as the battail of the Dragon with *Michael*, doth altogether pitch upon the ſame period, that is, the flight of the woman into the wilderneſs; which is ſaid immediately to have followed the deſign of them both. For the woman, as ſoon as ſhe had brought forth, flieth into the wilderneſs, there to be nouriſhed 1260 days, *chap.* 12. *verſ.* 6. Likewiſe, the Dragon being thrown down, the woman flyeth into the wilderneſs, there to be nouriſhed, from the preſence of the Serpent, or Dragon, for a time, times, and halfe a time, *ver.* 13. 14, wherefore the title of the *Synchroniſme* doth caſt both theſe, as you ſee, into one time, as it were viſions of the ſame time, and altogether of the ſame thing, and which there was no ſuch need to ſever in this matter.

Furthermore that ſame duell, wherein *Michael* overcame the Dragon, did go next before the ſeven headed revived, or ten horned Beaſt: for the Dragon, forthwith as ſoon as hee was thrown down unto the earth, ſtanding upon the ſea-ſand for the time to come, delivereth his place, that is his power, throne, and great authority, to the Beaſt riſing up thence; and (as the Complutenſe edition with *Irenæus* hath it) one of his heads as it were ſlain to death; whoſe wound being healed, the whole world wondring followed the Beaſt, *chap.* 13. *verſ.* 1, 2, 3.

* *Lib.* 5. *Chap.* 28 *Ep.* 23. and the text in the *Auguſtine* book with *Andreas*

Cæſarienſis aſſenteth to this reading; as alſo the Syriack Interpreter which is lately ſet forth, yea among the latine Fathers. *Primaſius* doth not read that word (*vidi* I ſaw) although he take it ſo by adding the verb (*fuerit* was.) This deceived him, that in latine (one of the heads, &c.) concerning the caſe is doubtfull, not ſo in the Greek.

And

And thus far the matter is plain and cleer : but the anteceſſion of the inner court to the outward court, (which is the only thing that remaineth to perfect this *Synchroniſme*) is a little harder task to prove, becauſe the matter is otherwiſe taken, and therefore hindered with prejudice; yet thus I ſhew it. The inner court, according to the building of the temple, in ſituation and order is before the outer court, being neareſt to the throne of God, or the temple (which was the principall part of the whole ſtructure.) Therefore if the things ſignified be of divers times (for it is no new thing, that the order of ſituation ſhould expreſs the order of time, as it is to be ſeen in the *Statua* in *Nebuchadnezzars* dream :) ſurely it is agreeable to reaſon, that the thing ſignified by the inner court ſhould bee in time before the thing ſignified by the outer. But that the things meant by the courts are of divers times, and ſo that which is meant by the inner court more ancient and before the other, I thus further demonſtrate, becauſe this viſion of the meaſuring of the court of the temple and altar, or the inner court, is the beginning to the propheſie repeated; which (as anon more at large ſhall be ſhewed) doth from the originall and very firſt beginning rehearſe the times of the propheſie of the ſeales, the beginning whereof no man doubteth to be fetcht from the very *Epoche* of the time of the Revelation. Thou muſt (ſaith he) propheſie again, (for ſo he expoundeth the myſtery of the eaten book) to many people, nations, tongues, and kings; πάλιν *Again*, that is to ſay, the order of times, concerning which he had propheſied before, being repeated. For he beginneth from that meaſuring of the temple and altar, and them that worſhipped therein. If therefore the viſion of the woman bringing forth the child, and the war of the Dragon (which is part of this repeated propheſie) do aſcend to the very head of the period, or time of the Revelation, ſo that the Revelation hath nothing more ancient then it, or which deriveth its originall higher (which will be manifeſt as well out of the nature of the thing it ſelf, which is a birth, as alſo out of the *Synchroniſmes* hitherto demonſtrated, and hereafter to be demonſtrated :) why ſhould not much rather the beginning of the ſame propheſie, and the firſt viſion of all the reſt be thought to aſcend thither? But the moneths of the outer court cannot aſcend thither; as which wholly have contemporized with the ten horned Beaſt. Therefore

τῶ ναῶ.

τῦ ἐμμέτρυ. Chap. 11. verſ. 1.

τῦ ἀσφώτρυ. verſ. 2. of the ſame Chapter.

for to mee it is moſt clear that the times of the * Inner Court meaſured, do not only go before the moneths of the * outer unmeaſured, but alſo ought to be derived from the originall of the repeated propheſie, together with the viſion of the child-birth, and dragon.

Now that theſe three, the habitation of the woman in the wilderneſs, the ten horned beaſt, and the treading under foot of the outer court by the Gentiles, are contemporaries, it appeareth out of the firſt *Synchroniſme* : therefore the times of the meaſuring of the inner court, and the child-birth of the woman, together with the lying in wait of the dragon, and the battell with *Michael*, are the immediate antecedents of contemporaries, and conſequently, they themſelves cannot but contemporize each with other; * the very point I was to demonſtrate.

ὅπερ ἔδει δεῖξαι.

The 7th *Synchroniſme*.

Of the ſeven Phialls, and of the Beaſt, and of Babylon inclining to ruine.

Chap. 6.

The effuſion of the Phialls bringeth the ruine and deſtruction of the Beaſt, as out of the text it ſelf is manifeſt; for the conquerours of the Beaſt ſing the * triumphant ſong of *Moſes*, *chap.* 15. *verſ.* 2. 3. And it is moreover ſpecially manifeſt concerning the firſt Phiall [*chap.* 16. *verſ.* 2.] which inflicteth a grievous ſore upon men, having the mark of the Beaſt, and thoſe that worſhip his image: concerning the firſt Phiall [*verſ.* 10.] which is poured upon the throne of the Beaſt, and makes his kingdome dark. And likewiſe concerning the laſt, which being poured out, Babylon is utterly deſtroyed, *verſ.* 19. Therefore the pouring out of the Phials doth contemporize with the ending of the Beaſt and Babylon.

ἐνιαύσιον.

The other part.

I Have gone through the firſt part in ſeven *Synchroniſmes*; the other part of the ſeals followeth, wherein I ſhall demonſtrate the connexion of all the foreſaid prophecies (and if there be any other alſo) with the ſeales, in ſo many other *Synchroniſmes*. Whence it will plainly appear (a thing moſt worthy obſervation, and of no ſmall moment to the interpreter, unleſs I be deceived) that the whole Revelation, from the fourth chapter: (For I now meddle

meddle not with the ſame Churches) is diſtributed into two principall propheſies, either of which proceedeth from the ſame time, and endeth in the ſame period. The firſt is of the ſeales, and in them of the trumpets; for the ſeventh ſeal is the ſeal of the trumpets, which I take for granted every where out of the grammaticall ſenſe of the context: neither is the ſame order of meaning which is held in all the reſt of the ſeals, to be thought not to agree to the ſeventh alone: as that that viſion which followeth the opening of the ſeal, ſhould be the matter of the ſeal. Now the viſion of the ſeven Angels with the ſeven trumpets ſucceedeth the opening of the ſeventh. The other propheſie (or rather body of propheticall viſions) is τῦ βιβλαριδίυ, or of the little book opened, which beginning at the ſame inſtant of the Apocalyptique time, repeateth the time of the former propheſie, which is of the ſeals from the eight verſe of the tenth chapter, unto the end of the book: And that this is a repetition of the prophecy, is ſhewed by that tranſition, *verſ.* 11. of the ſame *chapter*, where the Angell ſaith to *Iohn*, thou muſt again [πάλιν] prophecy to many people, and Nations, and tongues, and Kings. Furthermore, reader, that alſo perhaps ſhall not be unworthy thy obſervation, that the ſeverall beginnings, as well of both theſe, as alſo of the firſt viſion of all concerning the ſeven Churches, as of three entire prophecies, are proclaimed with a voice, as of a trumpet from heaven, ſpeaking with *Iohn*: as if the holy Ghoſt by this note would diſtinguiſh them from the reſt of the prophecies, which are parts of theſe main principles, in which you will ſee no ſuch thing to be.

Epocha. τὸ πρᾶγμα. *Syſtema.*

Now theſe are the beginnings of the prophecies; of which I admoniſh, of the viſion of the ſeven Churches, *chap.* 1. 10. in theſe words: *And I was in the Spirit upon the Lords day, and I heard a great voice behinde me, as of a trumpet*, ſaying, *&c.* of the prophecy of the ſeals alſo, *chap.* 4. *verſ.* 1. on this wiſe: And the firſt voice which I heard, as of a trumpet, ſpeaking to mee, ſaid, &c. of the prophecy of the book opened laſt of all, *chap.* 10. *verſ.* 8. And the voice which I heard from heaven (to wit, as of a trumpet ſpeaking) ſpake again unto mee, and ſaid, &c. Hitherto hath been the Prologue, and that as I hope not impertinent to the matter we have in hand. The *Synchroniſmes* now follow.

I.

The principall Synchroniſme.

OR

The Synchroniſme

Chap.8. *Of the ſeventh ſeal which as touching the ſix firſt trumpets, is of the ſame time with the ten horned, and two horned Beaſts, and the reſt contemporizing.*

For firſt the beginning of the Beaſt doth contemporize with the beginning of the ſeventh ſeal, which is of the trumpets:

For, ſince the company of the ſealed, being as it were oppoſite to the Beaſt raigning, muſt therefore juſtly and exactly contemporize with the Beaſt; and ſince the ſame company of the ſealed beginneth with the beginning of the ſeventh ſeal, or ſeal of the trumpets: it followeth altogether that the Beaſt likewiſe beginneth with the ſame ſeventh ſeal, or the ſeal of the trumpets.

Now therefore, that the company of the ſealed entirely and exactly contemporizeth with the Beaſt, it hath been ſhewed, *Synch.* 4. the firſt Part. That the ſame company of the ſealed begin with the ſeventh ſeal, is apparent out of the ſeventh *chapter*, where that ſealing is ſubjoyned immediatly to the ſixt ſeal. For
Chap.6.12. the viſion of the ſixt ſeal being over when the ſeventh which is of trumpets was now to be opened, proviſion is made for the ſealing of Gods elect ſervants, leſt they ſhould be deſtroyed by the great and bitter calamities which were to fall upon the world (when the four Angels, being ſet over the four quarters of the world, ſhall at the ſound of the trumpets, let looſe the windes which hitherto they had reſtrayned,) for whom alſo a caveat is given at the ſound of the fift trumpet, *chap.9. verſ.*4. that thou mayeſt at leſt by that mark know that ſealing to belong to the times of the trumpets. And that the end and going out of the ſixt ſeal is the beginning of the ſeventh, is out of all queſtion; ſince the order of the ſeals one after another, neither can, nor ought to be interrupted: Therefore it muſt needs be, that the company of the 144000. ſealed, which follows the ſeal being over, do begin with the ſeventh ſeal which immediately ſucceedeth the ſaid ſixth ſeal. And ſo the holy Spirit by the mark of this

this sealing (as I judge) hath in his marvellous counsel taken order that we might know the connexion of the beast beginning with the beginning of the seventh seal: since no other reason can be rendred, why the orderly succession of the seals not otherwise to be interrupted, should be confounded with the interposition of this vision of the sealed, Chap. 7.

Secondly, the end of the Beast doth contemporize with the going out of the sixth Trumpet.

For since the 1260 dayes of the witnesses mourning in sackcloth are ended at the going out of the sixth trumpet, or the beginning of the seventh; it must needs be, that the 42. moneths of the *beast* end there also, and by consequence that the tyrannie of the *beast* is contained within the compass of the six first trumpets; which was the very point I was to demonstrate.

But that the 42. moneths of the *beast* in like manner as the 1260 dayes of the mourning of the witnesses their contemporaries, are to be ended at the going out of the sixth Trumpet, is already demonstrated in the first part, Synch. 1. Sect. 3. where out of the 11th chapter is shewed, when the witnesses after they had continued dead three dayes, being raised to life againe, and carried up into heaven had fulfilled the dayes of their mourning prophesie; and a great earth-quake being caused the same houre or time, the great City was fallen, and the *Beast*, the cruel enemy of the witnesses, by reason of the destruction then to be suffered, was at the last cast, that we may know in what time of the seals and trumpets this should happen; the Spirit hath immediately joyned the second woe (that is, the sixt trumpet) even then to be past; and the third woe, (to wit, the seventh trumpet,) to come anon, which character, another guide of this great Synchronisme, I do believe to be inserted in that place, even chiefly to that end, that it should be as it were another of the hinges, upon which this great and universal frame of the open book and prophecy of seals should be turned. For otherwise, both this warning, and the sound of the seventh trumpet, which followeth forthwith, in right and natural order, should have been placed at the end of the prophecy of seals, *ch.* 10. But the holy Spirit having in that place foreshewed the mystery of the 7th trumpet, after the manner of a Proclamation, lighty only, yet as much as seemed sufficient, to wit, (*that*

Vers. 9, 10, 11, 12,

Vers. 13.

Animam agere.

verse 14.

at

Chap. 10. 7. *at the ſounding thereof, the myſtery declared to the prophets, ſhould be conſummate*) he would a little while withhold and deferr the ſounding thereof, and the expreſs definition of the myſtery (and that no doubt not without ſome weighty cauſe: to wit, untill a tranſition being made to the new prophecy of the open book, Chap. 10, from the eight verſe, to the end] he had brought up the firſt viſion thereof (the courſe of the Revelation being likewiſe run over) to the ſame period. For that, I would the Reader ſhould well obſerve: in this one viſion of the eleventh chapter (as being the firſt of the propheſie repeated over again) the moſt wiſe Spirit runneth through, as the Weaver the warpe with the woofe, the whole ſpace of the prophecy of the ſeals: and knitteth the ſame by the ſeventh trumpet, as it were with a curious knot, to the order of the ſeals, for direction of the time. But to what end, but that the other prophecies of the little book being joyned by their characters to the firſt viſion, ſo fixed and compared with the ſeals, the whole body of the repeated propheſie might bee aptly conjoyned with the ſeals.

F. but a.

Furthermore, leſt that haply ſhould raiſe any ſcruple in any, that thoſe things which are related in the Text, concerning the overthrow of the *Beaſt*, concerning the fall of the City, and the ſlaughter of men cauſed by the Earth-quake, ſeem not at all that they ought to be underſtood of the utter deſtruction of the *beaſt*: I ſay, that neither is this requiſite to that Synchroniſme whereof we have treated, but that they be meant at leaſt concerning the finiſhing of his time of authority and raign, which is determined in 42. moneths; and which the Synchroniſme of the *beaſt* and witneſſes being granted, muſt needs end together with the dayes of the witneſſes. But that eſtate of the *beaſt* which yet a little while ſhall be remaining (as hence may be gathered) ſhall be ſo unlike the former, as is not to be accounted the ſame; but alſo not long after, under the ſeventh Trumpet, utterly to be deſtroyed and aboliſhed; the Kingdoms of this world becomming our Lords, and his Chriſts.

And ſo this principall Synchroniſms being well grounded, it will be manifeſt, that the other Synchroniſmes may be eaſily derived thence, and knit together with the ſeals.

The

The second *Synchronisme.*

Of the inner Court, and of the war of the Dragon *and* Michael, *concerning the birth of the childe being contemporary with the first six Seals.* Chap. 12. Chap. 7.

Because they are the next antecedents of the succeeding contemporancies. For the six first seals are the next antecedents of the seventh. The inner Court, and the contention of *Michael* with the *Dragon* are the next antecedents of the Beast and the company of 144000. sealed. But now the seventh seal, or (which is all one) the six first trumpets, the company of the sealed, and the Beast, are contemporaries; as is shewed in the former *Synchronisme.*

The third *Synchronisme.* Chap. 16.

Of the Vials with the first trumpet. Chap 9.

The seven Vials of the last wrath, since they are so many degrees of the ruine and fall of the Beast [*Synchronisme 7. Part. 1.*] thereupon necessarily they are to begin with the beginning of the ruine and fall of the Beast. But the Kingdom of the Beast began so much to decay, the sixt trumpet yet sounding, and proceeded to that ruine at length, that at the going forth of that trumpet, there should be an end of that power of 42. moneths, in which it was given him to beat rule, and to overcome the Saints, [*Sybb. 1. of this part.*] But the Beast could not fall to that ruine and fatal calamities, before that the first Vial at least should be poured out; for then at length that his seat was to be shaken, and his kingdom darkned, appeareth *chap. 16. v. 10.* Therefore five of the Vials at the least are poured out, before the sixt trumpet left sounding; and I believe also the sixt for the seventh Vial, which is the Vial of consummation [there, *verse 17, 18.*] doth therefore concur with the beginning of the seventh trumpet, which likewise is the trumpet of consummation, *chap. 10. ver. 6.*

The fourth *Synchronisme.*

Of the thousand years of the Dragons *or Satans being bound with the seventh trumpet, or space from the destruction of the Beast.* Chap. 20. Chap. 11.

That this of the binding of Sathan may the better be understood; that is to be premised before the demonstration, that in the text it is said, that then thereupon Satan is not onely cast

into

Chap. 20. 3. into the bottomleſs pit, but there ſhut up; and moreover, that the Angel had ſealed it up upon him, that he ſhould no more ſeduce the Nations, until the thouſand years were conſummate; that is, had ſurely encloſed him, that at no hand he ſhould come forth. For it was the manner of the Hebrews and neighbouring Nations, when they would ſurely ſhut and make faſt a door, they ſealed it. So the ſtone put upon the Lions den, whereinto *Daniel* was caſt, King *Darius* ſealed with his ring, and with the ring of his Lords, *Daniel* 6. * In the Apocryphal Hiſtory, the ſervants of *Daniel* ſhut the doors of the temple of Bell, and ſeal it with the Kings ring. Likewiſe the Iews, *Matth.* 27. 66. did ſhut the Sepulchre of our Saviour, or made it ſure by ſealing the ſtone, &c. ἠσφαλίσαντο ἐφραγίσαντες τὸν λίθον μετὰ κυνωδίας: where is to be obſerved that ἀσφαλίζειν σφραγίζειν do mutually expound themſelves. For it is one thing to be caſt down from heaven, *chap.* 12. (which ſo many apply to this place) and quite another to be bound, to be ſhut up in a bottomleſs pit, and to be ſealed. The firſt taketh not away the liberty of wandring abroad, and doing hurt; but the other, by no means ſuffereth to come out of his priſon: yea I dare affirm, that none of thoſe things which are related in the 20th *chapter*, do appear in the 12, neither again, concerning that which is rehearſed in the 12. *chapter*, is there any word extant in the 20. ſo far is it off, that the ſame thing ſhould be repreſented in both. Let us examine it a little: In the 20th *chap.* there are four things related of the Dragon. Firſt, that he was apprehended by the Angel which deſcended from heaven, Secondly, bound. Thirdly, caſt into the bottomleſs pit. Fourthly, that he was ſhut up, and ſealed. But thou ſhalt finde none of theſe in the 12. *chap.* Likewiſe that one thing which is declared in the 12. *chapter* concerning the caſting down of the Dragon from heaven into the earth, of that there is not one ſillable in the 20th. yea, it may plainly be gathered out of the context, that that was not at al then done; for it is ſaid there, that the angel which did come to binde the dragon, deſcended from heaven: therefore the dragon was even then upon the earth. For otherwiſe wherefore ſhould the angel deſcend from heaven to apprehend him, hereupon *chap.* 12. *Michael* deſcended not frō heaven, but in the very heaven, he *fighteth* hand to hand.

* Bel and Dragon, *verſe* 11.

hand with the divel. Theſe things thus premiſed, let us come to the * demonſtration of the *Synchroniſme*. ἀπόδειξιν.

1. *Arg.* Under the firſt ſix ſeals the Dragon, or Satan, was free and looſe; likewiſe under the firſt ſix trumpets of the ſeventh ſeal: therefore it remaineth that the 1000. years of the binding of Satan, are caſt upon the time of the ſeventh trumpet. *Arg.* 1.

For that Satan, or the Dragon, was not bound, while the ſix firſt ſeals did yet run their courſe, appeareth by this, that during all that ſpace he bruſling with ſeven heads, and ſeven Crowns, fought in heaven with *Michael*, about the child-birth of the woman, as lately hath been ſhewed, *Synch.* 2.

But neither came it to paſs in the ſix firſt trumpets of the following ſeal: for this is the time of the woman in the wilderneſs, and of the raigning ten-horned Beaſt, as appeareth out of the firſt *Synchroniſme* of this part. Surely, it was far wide, that the Dragon ſhould be thought to be bound, while the woman lived in the wilderneſs; who being thrown down by *Michael* from heaven, did endeavour to drown her, in her flight, with the flood of waters which he caſt out of his mouth: and then when this took none effect according to his minde, (the earth ſwallowing up the flood, and the woman now received into the wilderneſs) being inflamed with wrath and fury, he went to make war with the remnant of her ſeed, which kept the Commandments of God, and had the teſtimony of Jeſus, *Chap.* 12, *ver.* 13, 15, 17. Are theſe tokens of Satan bound?

But let us ſee alſo concerning the Beaſt; and hear, how the Dragon was bound under his raign, to wit, the Dragon gave his power, and his throne, and great authority, and all the world wondring, followed the Beaſt, and they worſhipped the Dragon which gave power unto the Beaſt, *chap.* 13. *ver.* 2, 3, 4. But perhaps Satan was able to do all theſe things from out of his priſon; certainly being ſhut up and ſealed, he could not. But that there may be no ſhifting place left, & that it may plainly appear how free and looſe the Dragon was yet to commit thoſe ſame vilainies, from which being once impriſoned, he is ſaid to be reſtrained; behold another * ſcholler of his, the falſe prophet being the inſeparable companion of the ten-horned Beaſt, & the adminiſtrator of his Beſtial authority, of whom thou haſt it expreſly written, that he did great wonders, and that he deceived the in- * *Almnum.* Chap. 13. 13, 14.

inhabitants of the earth by the ſigns which were permitted him to do, will any one now eaſily believe; theſe Beaſts carrying things thus, that the Dragon, that is, Satan, was bound, that he was caſt into a bottomleſs pit, and ſealed up, that he might not deceive the people any more? according to the 20th *chap.* v. 2, 3.

Moreover, out of the trumpets themſelves, (for half the time at leaſt) an argument is not wanting of the devils liberty and freedom. For what is that king of the locuſts of the 5ſt trumpet, which is called the angel of the bottomleſs pit, whoſe name in Hebrew is *Abaddon*, and in Greek *Apollyon*, and whom Saint *John* painteth out to be τὸν ἐκ τοῦ οὐρανοῦ πεπτωκότα, him who fel from heaven lately into the earth, that very ſame Dragon and Satan whom *Michael* before the ſound of the trumpets had thruſt down from heaven unto the earth? Neither do I remember that in the whole Revelation, there is read of any other beſides him to have fallen upon the earth; neither do I know whether thoſe elogies of the Angel of the bottomleſs pit and *Abaddon*, can agree with any other beſides him. Howſoever it is, certainly Satan was not then bound, the bottomleſs pit (as there it is ſaid) was not ſhut upon him, and ſealed up: (but, as you may ſee *chap.* 9. 2.) open, and that ſo, that the ſmoak thereof aſcended, as the ſmoak of a great furnace, and the Sun and the air was darkned by the ſmoak of it.

Chap. 9. 11. Απολλυων that is, a deſtroyer.

Chap. 9. 1.

To conclude, but that this liberty of the Dragon or Satan in deceiving the people, continued even to the very deſtruction of the Beaſt, and therefore was altogether of one time with the ſix firſt trumpets, I think no man can doubt which ſhall well mark what is read to be done from the effuſion of the firſt Vial: to wit, that when the ſeventh, that is, the laſt by and by was to be poured out, and therefore the final ruine of the Beaſt, was even then at hand, out of the mouth of the Dragon, and the Beaſt and falſe prophet his Vicars, three unclean ſpirits, ſpirits of devils working miracles, ſhall go out to the kings of the earth, and of the whole world, to gather them to the battel of that great day of God Almighty, *chap.* 16. 13, 14.

So the 1000. years of Satans being bound, that he ſhould not deceive the people any more, can have no place, neither under the ſix firſt ſeals, nor under the ſix firſt trumpets: therefore they are to be left unto the ſeventh trumpet.

Arg. 2.

2. *Arg.* After a thousand years being fulfilled, Satan being let loose out of his prison for a short time, he had raised new stirs; the scum of the deceived people which he had gathered together, being consumed with fire fallen from heaven, the deceiver himself being taken and arrested, is said to be sent into the lake of fire and brimstone * ὅπου καὶ τὸ θήριον, καὶ ὁ Ψευδοπροφήτης, where were both the Beast and the false prophet. Mark here, reader, the chronical character; by which is intimated, that this whatsoever it is concerning Satan, being taken and condemned after his second loosing, it succeedeth the vision of the former Chapter, concerning the Beast and the false prophet being vanquished, taken, and thereupon cast into the lake burning with fire and brimstone, by him which sate upon the white horse, as in order of narration so also in the time of the thing done. For otherwise it should not have been said, that Satan was sent thither, where both the Beast and the false prophet were, except both the Beast and the false prophet had been sent thither first. Chap. 20. 10.

Neither can any man of judgment say, by way of evasion, that this war after a thousand years of this 20th chapter, is not differing from that of the former chapter; when as not onely the character already brought, but also all the circumstances on both sides are repugnant; the parties, the Battel, and the manner of the slaughter, there with the sword, here with fire; yea and the event of either war unlike, as anon the matter being demonstrated, shall be made plain; there the binding of Satan onely for a time, but here a condemnation to eternal fire.

The war therefore, wherein the Beast and the false prophet being taken, are sent in the lake of fire, seeing that it is different from this last, to which Satan at length to be cast into the same lake had stirred up the nations presently after his loosing; either it must needs be waged within the very same thousand years, or else when they were not yet begun. It could not be waged within the thousand yeers, because so long Satan is said to be bound, and shut up in the bottomless pit, that he should not deceive the people any more, until the thousand years should be consummate, *Chap.* 20. *verse* 3. But in the war, wherein at length there is is triumph over the Beast and the false prophet and their companions, if ever at any other time, he was most free and loose to deceive, as appeareth by those things which even now wee have

alleadged out of the ſixteenth chapter, concerning the preparation of this war: to wit, that from the effuſion of the ſixt Phial; when as now the ſeventh, wherein the Beaſt was utterly made an end of, was ready to be poured out; out of the mouth of the Dragon, out of the mouth of the Beaſt, and of the falſe prophet, * three unclean ſpirits, the ſpirits of devils ſhewing wonders, went forth to the Kings of the earth, and of the whole world, to gather them together to the battel of the great day of God Almighty.

* Chap. 16. 13, 14.

Becauſe therefore, the *a* ſtate of the thouſand years doth no way admit ſuch Satanical troubles and ſtirrs: it muſt needs be, that this war of the Beaſt, ſhall in time go before them, and ſo at length the 1000. years of Satans binding, ſhall contemporize with the ſpace from the ſlaughter of the Beaſt; which was to be demonſtrated.

Ratio.

3. *Arg.* To conclude, ſince through thoſe thouſand years wherein Satan is kept in priſon, Chriſt is ſaid to have reigned in that Emperial and Magnificent Kingdom with his; thereupon by the ſame arguments, and marks, by which the *Synchroniſme* of either is eſtabliſhed, the other alſo will be confirmed. Therefore that that Emperial Kingdom of Chriſt doth begin with the ſeventh trumpet or from the deſtruction of the Beaſt, is now for us to ſhew.

The fifth *Synchroniſme*.

Of the 1000. *years of Chriſt his Emperial raign, and of the ſeventh trumpet, or the ſpace from the deſtruction of the Beaſt.*

Chap. 20. 4. Chap. 11. 15.

1. The exellent and Emperial Kingdom of Chriſt, often and again mentioned in the Revelation, and upon the coming whereof the quire of the Beaſts and triumphant elders are wont to ſing hymnes and thankſgivings to God every where, ſucceedeth in order the conqueſt of, and the triumph over the Beaſt and Babylon. For firſt, where this reign of a thouſand years is properly handled, in *chap.* 20. of the number of thoſe which reign with Chriſt, are they who had not worſhipped the Beaſt, nor his image, nor had received his mark in their foreheads or in their hands; do not theſe words ſufficiently ſhew, that this reign of Chriſt ſucceeded the reign of the Beaſt, his image, and his ſtigmatized followers? For

For wherefore ſhould this elogie be given to thoſe ſons of the kingdom, that they had not worſhipped the Beaſt, &c. except the Beaſt had now gone before? For certainly, the deſert in time goeth before the rettribution and reward. But now this kingdom is given (as the order of the narration ſheweth) to the Saints, as a reward of their faith and conſtancy; and that after their cauſe was firſt diſcuſſed in open Court; of which Seſſion, as it were, there is a deſcripton in theſe words: * And I ſaw thrones, and they ſate upon them, and judgment was given to them, that is to ſay to them was given authority of judging, &c. Therefore the time wherein the Saints approved their faith and conſtancy to God, while the Beaſt ruled, went before the judgment; the reward followed the decree then made. * Verſ. 4.

2. The ſame doth yet further appear, out of that hymne of praiſe, ſung of the elders and beaſts at the overthrow of Babylon, *chap.* 19. 6. Αλληλούια ὅτι ἐβασίλευσε Κύριος ὁ Θεὸς ὁ παντοκράτωρ *Hallelu-jah*, for the Lord God, that Almightie one, hath reigned, *v.* 7. Let us be glad & rejoyce, and give glorie to him: for the marriage of the Lamb is come, and his wife hath made her ſelf ready. For I doubt not, but that the kingdom is the ſame in both places.

3. But of all moſt clearly, out of the 11. *chap. v.* 15, 16. &c. where at the ſound of the ſeventh trumpet, the dayes of the witneſſes, and of the Beaſt, and the moneths of the Gentiles being ran out there, is proclaimed in heaven; the Kingdoms of this world are our Lords, and his Chriſts, and he ſhall raign for evermore. And the four and twentie Elders, ſitting before God, in their thrones, fell upon their faces and worſhipped God, ſaying, We give thee thanks, Lord God Almightie, which art, and which waſt, and which art to come: for thou haſt received thy great might, and haſt entred thy Kingdom.

This is that finiſhing of the myſterie of God, declared by the Prophets, which the Angel had foretold before the tenth *chap. ver.* 7. ſhould come to paſs about the time of the ſounding of the ſeventh trumpet: when neither the moneths of the Beaſt, nor the dayes of the witneſſes mourning, nor any thing at all concerning the period of time, times, and half time, ſhall be any more remaining, *verſe* 6, 7. plainly, according to that which was foretold to *Daniel*, *chap.* 7. *verſ.* 25, 26, 27. and before concerning the Univerſal dominion of Chriſt, or kingdom of the

Saints to come after the ſame times, and altogether the ſame ſeſſion of judgment. Alſo that, *Chap.* 12. *v.* 7. where the ſame Angel which is here in *John*, is read with the ſame behaviour, rite, and (which is chiefly to be noted) almoſt in the ſame words, to have ſworn that that ſpace once being ended of a time, times, and half a * time, the diſperſion of the holy people; and together with that, that laſt of wonders ſhould be conſummate.

* Are not theſe thoſe times of the Gentiles mentioned Luke 21.24.

He which here deſireth further confirmation, let him uſe the Characters of the former Synchroniſme *: for they afford, as I ſaid, their mutual helps.*

The ſixth *Synchroniſme.*

Chap. 21. 2. Chap. 11, 15. *Of the new Jeruſalem the bride of the Lamb, with the ſeventh trumpet, or the ſpace from time of the the deſtruction of the Beaſt.*

1. The marriage of the Lamb, and that Emperial kingdom of the Almighty Lord God, both begin after the deſtruction of Babylon, where the ſeventh trumpet beginneth; this appeareth out of the hymne of the Elders and Beaſts, which in the former *Synchroniſme* we have commended out of the nineteenth *chap. ver.* 6, 7. *Hallelujah*, for our Lord God Almighty reigneth. Let us be glad and rejoyce, and give honour to him, for the marriage of the Lamb is come, and his wife hath made her ſelf ready. But the new Jeruſalem is that bride of the Lamb, adorned and prepared for her husband: *chap.* 21. *verſ.* 2. And I ſaw (ſaith he) the holy City, new Jeruſalem, coming down from God out of heaven, as a bride adorned for her husband: and *verſe* 9. Come, and I will ſhew thee the bride, the Lambs wife, &c. Therefore even ſhe ſhall begin, and contemporize with the ſeventh trumpet.

Now Jeruſalem is the beloved city; but that beloved city, forthwith after the 1000. years are ended, is ſaid to be compaſſed about by thoſe laſt troops of Satan then let looſe, *chap.* 20. *ver.* 9. And they compaſſed the tents of the Saints, and the beloved city: therefore it muſt needs have been extant before, while Satan was yet bound. I have thought fit to add two other, either for confirmation, or illuſtration, and ſetting forth of theſe two arguments.

3. The

3. The ſeventh Vial being poured out, wherewith the Beaſt is diſpatcht and aboliſhed, there came a loud voice from the throne, ſaying ΓΕΓΟΝΕ. It is done, *chap.16.verſ.* 17. So alſo, He that ſate upon the throne, ſaith to *John*, (beholding new Jeruſalem deſcending from heaven) *chap.* 21. *verſ.* 5,6.] Behold, I make all things new; ΓΕΓΟΝΕ, It is done, I am * Α, and Ω, the beginning and the end: therefore new Jeruſalem the bride of the Lamb, beginneth at the laſt end of the Vials, ΓΕΓΟΝΕ, the whore being already diſpatcht; and ſo it contemporizeth with the ſpace of time, which enſueth the deſtruction of the Beaſt. * *Alpha & Omega.*

4. One of the Angels of the Vials [*Chap.*17.] ſheweth unto *John* the condemnation of the whore, even while the Vials are in pouring out, and at leaſt by one of them to be executed. And the ſame Angel of Vials [*Chap.*21.*ver.*10.] ſheweth to the ſame *John* the bride of the Lamb, the great city, holy Jeruſalem, to become glorious, even when the Vials are now ended, that is, the Beaſt and Babylon being deſtroyed.

The ſeventh *Synchroniſme.*

Of the palm-bearing multitude of the numberleſs triumphants out of all Nations, Tribes, People, and Tongues, chap.7. verſ.9. *With the ſeventh trumpet, or ſpace of time from the deſtruction of the Beaſt,* chap.11.15, *&c.*

1. The palm-bearing multitude next ſucceedeth the company of 144000. ſealed: but that company being to be meaſured, or judged of by its oppoſite, both ſtate, and duration, to the Beaſt with whom it contemporizeth, ended with the Beaſt alſo [*Synchroniſme* 4. *Part* 1.] Therefore the palmbearing multitude followeth both: and conquently will fall out in the time of the ſeventh trumpet, which is the ſpace of time from the deſtruction of the Beaſt.

2. The palm-bearing multitude, are the citizens of new Jeruſalem, for of both it is ſaid, * That they ſhall not hunger nor thriſt any more, &c. That the Lamb ſhall feed them, and lead them to the living fountains of waters: and *that God ſhall wipe away every tear from their eyes. Now new Jeruſalem contemporized with the ſeventh trumpet, therefore the palmbearing multitude alſo. * Chap.7.16. * Chap.21.4.

The

The Apocalyptick Epothe or computation of the Revelation.

The Epoche or computation of the Apocalyps, as it is a prophecie of things to come, whether thou ſhalt determine the beginning of it, in the beginning of Chriſtianiſme, or in the overthrow of the Jewiſh politie and church, or in that moment of time wherein the Revelation is ſhewed to *John*, or howſoever it be fixed (for I will not here play the interpreter, being mindful of my purpoſe) I ſuppoſe, none will doubt, but that thence the beginning of the ſeals, as touching things done in them, is to be fetcht. But that the beginning of the ſecond prophecie alſo, or Βιβλαριδίου of the open book, is to be fetcht from the ſame account; if the very words of the context of the repeated prophecie, and what we have further formerly declared, at the ſixt *Synch. Part.* 1. and in the entrance to the ſecond part, ſhall not have ſufficiently perſwaded any; he ſhall be at length enforced thereto by the very neceſſitie of the *Synchroniſme*, if according to the demonſtrations now made, he ſhall aſſay to diſpoſe the ſeveral prophecies in their rank and place.

The cloſe of the Synchroniſmes, and of the Apocalyps.

After the 1000. years reign, and condemnation of Satan, doth follow the univerſal reſurrection of the dead, and the laſt judgment, and hell, *Chap.* 20. from *verſ.* 11. to the end.

After new Jeruſalem, deſcribed *chap.* 21. followeth Paradiſe, which having the tree of life in the middle, like Eden, a river doth environ on this ſide, and that ſide, for ſo I take the words, *chap.* 22. Ἐν μέσῳ τῆς πλατείας, καὶ τοῦ ποταμοῦ, ἐντεῦθεν, καὶ ἐκεῖθεν, to wit, τῆς πλατείας, ξύλον ζωῆς. In the midſt of the ſtreet, and of the river, which was on this ſide, and on that ſide (to wit, of the ſtreet) was the tree of life. And this is the end of the world and of the Revelation.

Moreover, Reader; behold here is the order, and courſe of all the prophecies in the Revelation, according to the things therein to be done, in this figure drawn before thine eye, and to be viewed at once; which I have framed by the exact rule of the Synchroniſmes already demonſtrated

demonſtrated for mine own, and (if thou pleaſe) for thy uſe; Lord open the eyes of the underſtanding of either of us, that we may behold his marvellous works. Amen.

A Corrollary concerning the uſe of the Key.

1. Out of what hath been ſaid, I ſuppoſe it appeareth, that the Revelation conſidered according to the letter only; as if it were a certain bare hiſtory of things done, and not a prophecy involved with myſtical allegories, and types: yet to be furniſhed by the holy Spirit, with ſuch ſignes and characters through the whole narration, that thence the right courſe, order and Synchroniſmes, of all the viſions, according to all things done in their time, may be found out, compoſed, and demonſtrated, and that without the ſuppoſition, or help of any interpretation granted.

2. Then furthermore, as is the manner in hiſtories, that many and diversthings, doue by many and divers together, and at the ſame time, yet cannot be declared together, but ſeverally and one after another: ſo alſo in theſe prophecies and viſions, of things done (howſoever revealed in the moſt apteſt and wiſeſt order by far) it falleth out, that they labor in vain, that ſo go about to interpret the Revelation, as if the events every where ſhould ſucceed one after another, in the ſame order and courſe, as the viſions are revealed.

3. For truely, he that will endeavour with ſucceſs to find out the meaning of the Apocalyptick viſions, muſt firſt of all place the courſe, and connexion of them one with another, according to things done, being thorowly ſearched out by the foreſaid characters and notes, and demonſtrated by intrinſecal arguments, as the baſis and foundation of every ſolid and true interpretation. Therefore (which we ſee to be done amiſs by very many,) the order it ſelf is not to be conformed to every aptneſs of interpretation according to the wil of the interpreter; but according to the Idœa of this chronical order framed before hand; by the characters of Synchroniſmes is every interpretation to be tryed, as it were, by a ſquare and plum-rule.

4. For without ſuch foundation, thou ſhalt ſcarce draw any thing out of the Revelation, that will ſoundly aſſure the interpretation and application thereof, and which reſteth upon divine authoritie, but upon begged principles, and meer humane conjectures,

jectures; on the contrary ſide, this being admitted for a foundation, when as now the pales of time and order, ſhall not ſuffer the application to rove at random, and according to pleaſure; thou wilt preſently admire the many wayes of ſo many different interpretations; yea, and repugnant, for the moſt part taken away, there being but a few differences left, and thoſe almoſt of the leaſt moment, in which the minde may as yet reſt doubtful, concerning the general application, at the leaſt. So that hereafter, as well out of this book, as out of the reſt of the books of the new teſtament, arguments may be drawn, even in matter of prophecy, concerning interpretation, certain, and in which faith may repoſe it ſelf, as it were, in the oracles of the holy Spirit, not the inventions onely of humane wit,

5. Such a Key, Reader, yea if thou hadſt rather, an Apocalyptick compaſs, I ſhew thee, as far as my ability reacheth, in theſe *Synchroniſmes*, according to that meaſure of underſtanding which the good and bountiful God hath vouchſafed me an unworthy ſinner in theſe myſteries, and do propoſe unto thy view a *Scheme* adjoyned, ſhort, eaſie, and compendious. In which (leſt haply thou ſhouldeſt be ignorant of the uſe of it,) if once the ſence of any principal viſion, and the times thereof fulfilled, ſhall appear unto thee; thou haſt then a ready way ſhewed thee, when by the line of *Synchroniſmes*, and of order, thou maieſt finde out, yea and demonſtrate the meaning of the other viſions. As for example, what other prophecies ſhall contemporize to that known prophecie of thine, as I have ſaid, are without doubt to be applyed to the ſame times; and what go before, are not to be interpreted, but of thoſe events that go before; thoſe which ſucceed, likewiſe, of thoſe which do ſucceed.

6. And leſt happily thou maieſt doubt, whether any where in the Revelation, out of all thoſe viſions, any ſuch may be found, in which in that manner I now ſpeak, thou mayeſt ſafely pitch thy foot, and from whence, as it were from a ſtation or watch-tower, thou mayeſt take the ſcantling of the reſt of the Revelation: behold proviſion made for this thing alſo, by the holy Spirits moſt wiſe counſel, in that famous viſion of the great whore, which only and, alone of all the viſions, the Angel, as no where elſe he doth, interpreteth to *Iohn*; But to what end, except that by that an entrance be opened, as it were through a dore to the reſt otherwiſe

Chap. 17. 2, &c.

wiſe inacceſſible? what wilt thou more? therefore by this way enter thou, calling upon the Father of lights, and being entred uſe the Key of entry to the opening of the reſt. Try, and having tried thou wilt confeſs, that this prophecy is wonderful; with which, the matter being throughly lookt into, none of the old Teſtament, (for ſo it beſeemed the goſpel) no not that of *Daniel* is to be compared in certainty, either for the ſingular workmanſhip of the Revelation, or for the way and reaſon of finding out the interpretation.

This laſt thing I intreat of thee reader, who ſhalt meet with theſe things, that if thou ſhalt perceive any thing haply revealed unto me * ſitting by as a fellow-prophet, profitable either to thy ſelf, or others, touching theſe myſteries: that thou wholly aſcribe it to the mercy of God towards me; to whom alſo I will never ceaſe to give thanks for that little ray of his wiſedom: but if in any thing I have committed an error, that count wholly mine, a man of ſmall abilities, and no way (which I very well am conſcious of) fit, of my ſelf, for theſe things. Praiſe, honour, and glory, to him who ſitteth upon the throne, and to the Lamb, for ever and ever.

* 1 Cor. 14. 3.

THE FIRST PART

Of the Comment upon the REVELATION, according to the rule of the Apocalyptick Key upon the first Prophecy, which is contained in Seals and Trumpets.

Something concerning the Apocalyptick Theater premiſed.

ENdevouring to finde out the meaning of the viſions in the Revelation, *I muſt firſt handle that heavenly Theater, whereupon* John *is called to behold them, as upon a Stage: afterwards the prophecies themſelves, ſeverally examined by the Apocalyptick Key.*

O Chriſt the wiſedom of God, to whom the* *Revelation* is given of the Father, that thou ſhouldeſt declare to thy ſervants things to come, enlighten my minde with thy ſun-beams, cleanſe my uncleanneſs with thy blood, Grant that by thy favour, and the guidance of thy Spirit, I may diligently conſider theſe hidden myſteries, and declare them to others.

* Revel. 1. 1.

The Apocalyptick Theater, I cal that Emperial Seſſion of God, and of the Church deſcribed in the fourth *Chapter*: and exactly framed according to the form of that ancient encamping of God with *Iſrael* in the wilderneſs: which will plainly appear by comparing the order of both between themſelves.

* *Numb.* 1. 52. and thence to the end of the ſecond Chapter.

For in the midſt of the tents of *Iſrael* was placed the Tabernacle or throne of God. Round about the Tabernacle the Levites pitched their tents neereſt. Then after the Levites, the reſt of the hoaſt of *Iſrael* was ſeated in four ſtandards, towards the four climates of the heaven: to wit, three tribes placed under

one

one ſtandard, and bearing the name of the chiefe tribe of their company. And every ſtandard did bear an enſign, whereof although *Moſes* doth onely generally make mention, nor doth at all expreſs what figure was pourtraid to every ſtandard: yet the Hebrews out of the ancient tradition of the Elders, (in this not raſhly to be contemned,) do deſcribe the matter wholly after this manner.

At the Eaſt, the Standard of *Juda*, with his fellow Tribes, with the ſign of a LYON.

At the Weſt, the Standard of *Ephraim*, with the ſign of a BULLOCK.

At the South, the Standard of *Reuben*, with the ſign of a MAN.

At the North of *Dan*, with the ſign of an EAGLE.

Aben-Ezra at the 2. of *Numbers* קרמזגינו אמרין, our Elders have ſaid, that the figure of a man was in the ſtandard of *Reuben*, becauſe of the Mandrakes found (ſaith he, but this is idle.) Gen.30.14. Gen.49.9. In the ſtandard of *Juda*, the figure of a Lyon, becauſe *Jacob* likened him hereto. In the ſtanderd of *Ephraim*, the figure of a Bullock; according as it is ſaid,* the firſtling of a bullock. And to conclude, in the ſtandard of *Dan*, the figure of an Eagle. The ſame things here hath *Bar Nachman*, and *Chazkuni*, at the third *chapter*. * Deut.33.17.

If any haply more curiouſly ask, wherefore the effigies of theſe living creatures were born rather then others, beſides that reaſon which is wont to be taken, not unfitly, from the bleſſings of *Judah* and *Ephraim*, at the leaſt, the *Talmudiſts* ſeem to give the reaſon thus; four things, they ſay* are proud, (or which excel) in the world; the Lion among the wilde beaſts, the bullock amongſt cattel, the Eagle amongſt birds, and a man whom God hath endued with beauty, above all, that he may command all. Howſoever the reaſon hold, this tradition of the Jews may be confirmed out of the four-fold face of the Cherubims, (take heed, thou do not conceive ſo many heads) in *Ezekiel*; by which is ſignified, that it was the Lord, and the king of the four bands or camps of *Iſrael*, which was carried on them. For as the Chariots of Princes do gliſter with the enſigns of their Lords; ſo here the Cherubims with the enſigns of JEHOVA, the King of the Tetrarchies of *Iſrael*. Neither will it be very diſ- * Schindler, p.266.d.

gather out of the position of *Ezekiel*, and the Cherubims in this vision one against another, which climate of the world each face of the Cherubims looked towards. For when *Ezekiel*, his face
Ezck. 1. 4. being turned toward the north beheld the Cherubims as it were coming against him; certainly that which did then present it self directly over against him, was the former and direct face of the Cherubims, to wit, the face of man; and therefore the face of a man looked toward the South. Whence it followeth that that face of the Lion, which is said to be on the right hand of the same
* Verse 10. * *Ezekiel*, looked towards the East; and that one the left hand of him, of a Bullock looking toward the West: and last of all, the face of an Eagle looking toward the North.

And surely, the same reason perswadeth, that we may esteem that those Cherubims also, which did overshadow the Ark of God in the most holy place of the Temple were alike, that is, of a four-fashioned face; especially since those which were engraven upon the walls of the temple were so, as that which is read in the same *Ezekiel*, *chap.* 41. *v.* 19. concerning their half carving, doth witness, where, two of their faces being drunk up, (as it must needs be in such engraving) on the plain of a wall, yet the other two, of a man and of a lion, are said to appear looking toward the Palm-trees, represented on this side, and on that side, both wayes. And wherefore, I pray you, should the Cherubims be engraven in another form then they were of?

Add hereunto, that some do take that of *Psal.* 68. 11. חיותך ישבו בה, thy congregation hath dwelt therein; to be meant of those four living creatures, being the ensigns of so many bands of *Israel*, which surely *Jerome*, in that translation which hath its name to be according to the Hebrew truth, hath thus
* Chap. 4. translated: * *animalia tua habitaverunt in ea*, thy living creatures dwelt therein; to wit, as went before, in thy inheritance, that is, in the camp of thy people which thou leddest thorow the wilderness. Likewise the Septuagint, and the vulgar which is translated thereout of hath τὰ ζῶα σου, *animalia tua*, thy living creatures. And surely that which went before this and the former verse, plainly sheweth, that here that time is handled; O God, when thou wentest forth before thy people, when thou wentest thorow the Desart, the earth shook, and the heavens dropped at the presence of God, &c. Likewise that which followeth concerning the plen-

tiful

tiful rain, the rain (if I be not deceived) of Manna, and there- Chap. 4.
fore to be tranſlated, a plentiful rain, or liberal, thou haſt ſent O God [wherewith] thou haſt comforted thine inheritance, even when it was weary. To ſay nothing of that; the beginning of this Pſalm is borrowed from that form of prayer which *Moſes* uſed [*Numb.* 10.] in the ſetting forward of the camps of Iſrael. *Ariſe O Lord, and let thine enemies be ſcattered.*

We have beheld the encamping of God among the Iſraelites: Chap. 4. 2
let us now further ſee, how the Apocalyptick ſeſſion doth in every point anſwer the ſame.

2. *And I was ſaith Iohn in the Spirit, and behold a throne was ſet in heaven; and one ſate on the throne.* 3. *And he that ſate, to look upon was like a Jaſper ſtone and a Sardine; and there was a rainbowe round about the throne in ſight like to an Emrald.*

4. *And round about the throne* 24 *ſeats; and upon the ſeats* 24 *Elders ſitting, clothed in White raiment, and they had on their heads crowns of gold.*

5. *And out of the throne proceeded lightnings, and voices, and thundrings; and there were ſeven lamps of fire burning before the throne, which are the ſeven ſpirits of God, and before the throne there was as it were a ſea of glaſs like unto chriſtal.*

6. *And in the middeſt of the throne, and round about the throne four Beaſts, full of eyes before and behinde.* 7. *And the firſt Beaſt was like a Lyon; and the ſecond Beaſt like a Bullock; and the third Beaſt having a face as a Man; and the fourth Beaſt like a flying Eagle.*

8. *And the four Beaſts, each of them, had ſix wings about him, and they were full of eyes within; and they reſted not day and night ſaying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come.*

9. *And when thoſe Beaſts give glory and honour and thanks to him that ſate on the throne, who liveth for ever and ever.* 10. *The* 24 *Elders fall down before him that ſate on the throne, and worſhipped him that liveth for ever and ever, and caſt their crowns before the throne, ſaying.* 11. *Thou art worthy, O Lord our God, to receive glory and honour and power: for thou haſt created all things, and for thy pleaſure they are and were created.*

Doth not every ſeveral thing anſwer each other here? for firſt, as concerning the tabernacle; the throne here which God ſate upon

Chap. 6. being ſet in the midſt, that it was none other then the temple or tabernacle (for the deſcription [here] is fitted (which is a thing obſervable) to the hiſtory of both) as well the ſeven lamps burning before it, as alſo that glaſſy Sea, like unto Chriſtal, do ſhew: where of thoſe repreſent the candleſtick of ſeven lamps burning before the Oracle; this, that great lavour in the temple of Solomon, called the Sea: but with this difference, that that of Solomon was of braſs, but this of ours of a glaſſy and tranſparent matter; yet I know not whether we may ſuppoſe the alluſion here to be, to that more ancient *lavour* of *Moſes* Tabernacle; ſince that alſo is ſaid to have been made of, I know not what matter, of looking-glaſſes; to wit, of the looking-glaſſes of the women aſſembling at the door of the tabernacle, *Exod.* 38.8. But you may ſee the temple ſet forth by the name of the throne of God, *Iſa.* 6. *verſe* 1. I ſaw the Lord ſitting upon a throne high and lifted up, and his skirts filled the Temple. Alſo, *Jer.* 17.12. A glorious high throne from the beginning is the place of our ſanctuary. And *Ezek.* 43.7. The place of my throne, and the place of my foot-ſteps, where I dwell in the midſt of the children of Iſrael for ever, &c.

And that it was ſuch a throne, which *John* ſaw placed in the midſt of the Elders and Beaſts, the Revelation hath it every where for granted. For where could he have openly ſeen the altar, and under it the ſouls of them that were ſlain for the word of God, *Chap.* 6. 9. except in the temple? whence (appeared) to him the golden Altar of incenſe before the throne, *Chap.* 8. 3. except the temple or Tabernacle had been that throne? Or what other thing will the four horns of the golden Altar, which is in the ſight of God, intimate? chap. 9.13. what, the temple, the courts of the temple and Altar, partly, to be meaſured with the Angels reed, partly, to be caſt out? *Chap.* 11.1. what the temple of God opened in Heaven; and therein, the Ark of the teſtimony expoſed to ſight? *Chap.* 11.19. what, the Angels coming out of the Temple? *Chap.* 14.15. 17, 18. and that alſo in heaven, *verſe* 18. what, the harpers ſtanding upon the brim of the Sea or *lavour* of glaſs, and ſinging the *triumphant Song, *ἐπινίκιον* *chap.* 15. 2. and that alſo in heaven, *verſe* 1. what, in the ſame place, *verſe* 5. The Temple of the Tabernacle of the teſtimony, opened in heaven; and the ſame temple, *ver.* 8, filled with ſmoke from

from the majesty of God? But that *chap.*16. *v.* 17. putteth the matter out of all question. And there came a great voice ἀπὸ τῦ Ναῦ τῦ ἁγίᾳ ἀπὸ τῦ θρόνᾳ, that is, out of the temple of heaven from the throne, Chap.4.

Furthermore, in this throne or temple (lest haply thou shouldest be any thing doubtful) the place of Gods Session, or (as the *Septuagint*, 1 *King.* 10. 19. speaks of the throne of Solomon) ὁ θρόνος τῆς καθέδρας, was the Inner and most holy part of the temple, wherein was laid up the Ark of the Covenant with the propitiatorie. For there God was said to dwell, and to sit between the Cherubins of glory. For which cause, finally, both the seven lamps here, as also the golden Altar of Incense afterwards, are rightly said to have been before the throne, to wit, before the oracle of the Temple; as it is found concerning both, plainly, in so many and the self-same words, 2 *Chron.* 4. 20. and 1 *King.* 6. 20. in the former of which the *Septuagint* hath τὰ λύχνους κατὰ τὸ πρόσωπον τῦ δαβεὶρ (so the Oracle is called in Hebrew:) in the other, θυσιαστήριον κέδρινον κατὰ πρόσωπον τῦ δαβεὶρ in meaning right with the Revelation, ἐνώπιον τῦ θρόνᾳ, καὶ ἐνώπιον τῦ θεῦ. So the other parts, either of the Temple, or of the tabernacle, wil be partly for stayes, partly for stepps, partly for a footstool to the throne peculiarly so called; such kinde of parts or appurtenances, that Imperial throne of Solomon is said to have had. So much of the throne.

2. The four and twenty Elders compass next about the throne, Vers. 4. which represent the Bishops, and prelates of the churches; and do answer, both in place and order, to the Levites and Priests in the camps of Israel: and their number of 24, to so many courses of Priests and Levites, or, which cometh to the same pass, to the chief of the courses: whereupon, besides that they are neareſt to God, they also have their thrones; moreover, they wear crowns; which are signs of dignitie, and power given from God.

3. Thirdly, a meet distance after the Elders, where the lines drawn through the midst of the throne, do twice divide the sides of the throne, every way to the four corners of the heaven, four living creatures appear: the first in the shape of a Lion; the second of a Bullock (for μόσχος with the *Septuagint* is * *Bos*, a bullock) the third in the shape of a man, the fourth of a flying Eagle: representing the christian churches through the four quarters of the world;

* See Ezek. 1. 10. Exod. 34. 19. Levit. 18. 17. & else where, 40 times.

Chap. 4.

world; and they anſwer to the four camps of Iſrael, bearing in their ſtandards the ſame Beaſts. For that which in the text of the Revelation is ſomething more obſcurely ſaid, ἐν μέσῳ τοῦ θρόνου, καὶ ἐν κυ'κλῳ τοῦ θρόνου, in the midſt of the throne, and round about the throne, ought to be expounded by the figure [* ἐν δι' δυοῖν] familiar with the Hebrews; as if indeed it had been ſaid, ἐν μέσῳ τοῦ κυ'κλου [that is, περιβόλου] τοῦ θρόνου, in the midſt of the circuit or compaſs of the throne; and that in this ſenſe. If to the throne, (for example) as being ſquare, thou draw about a parallel four-ſquare figure, with a meet diſtance from the throne, and Elders compaſſing it about, four Beaſts did ſhew themſelves in, or at the middle of the ſides of every quadrangle (for ἐν μέσῳ is to be taken diſtributively;) to wit, in the middeſt of every ſide, one.

* When by two words one thing is ſignified.

Furthermore, thoſe Beaſts are deſcribed, ful of eyes before and behind, having moreover ſix wings about, and thoſe ful of eyes within. So many eyes do ſet forth the multitude of *Sharp-ſighted* men, & ful of knowledg of the myſteries of God; ſuch as are in the Beaſts, that is, the churches, which the Beaſts do repreſent. The wings, agility & alacrity to put in execution the commandment of God. The wings full of eyes, zeal joyned with knowledg & faith. To conclude, the ſix wings about, do ſet them forth flying every way, that is, moſt ready univerſally and wholly to fulfil the commandments of God.

Verſ. 8.

Verſ. 9, 10, 11.

Laſt of all is added, what the office of both of them ſhould be, as wel of the Beaſts, as of the Elders about the throne, to wit, this, that as often as the Beaſts ſhould give glory and honour and thankſgiving to him that ſitteth on the throne, that is, as often as the Churches ſhould perform their holy ſervices; ſo often, the 24 Elders going before the Beaſts according to their function, uſed to fall down before God, ſaying, Thou art worthy, O Lord, to receive glory and honour and power, becauſe thou haſt created all things, &c. This interpretation being admitted, the ſaying of *John*, which moſt do accuſe here of incongruity, [as abuſing the futures δώσουσι, πεσοῦνται, προσκυνήσουσι, for the præterperfect] will eaſily maintain it ſelf: ſince with the Hebrews (whoſe notion the Apoſtle oft-times uſeth) the futures are wont to denote an act accuſtomed or due: ſo as *John* is not at all to be thought here to relate, what then in the viſion is done by the Beaſts and elders but what, as occaſion required, ſhould be done, and what he afterwards in

* re nata.

the

the progreſs of viſions (if at any time occaſion of praiſing God ſhould happen) he ſaw done by them. Chap. 4.

And ſo (that at length I may end) I conceive I have plainly ſhewed, that the throne in this Imperial ſeſſion anſwereth to the Tabernacle or Temple; the elders to the Levites and Prieſts; the four Beaſts to the four Camps of Iſrael; that is, the whole ſeſſion to be the type of the ancient encamping in the wilderneſs; which thing was ſo much the more largely by me to be handled, becauſe I obſerved the reaſon of the moſt types in the Revelation, to depend chiefly upon the knowledg thereof; wherein I doubt not but any will be of the ſame minde with me, who ſhall throughly conſider the matter.

The Theater being prepared in this manner, he which ſate upon the throne, reacheth forth in his right hand, a book written within and on the backſide, cloſed with ſeven ſeals; and therewithal an Angel coming forth upon the ſtage, with a loud voice proclaimeth; that, if power were given to any to open it, whereby thoſe things might be ſeen and read that were therein contained, he ſhould take it into his hands, and endeavour it; a thing whichif he ſhal perform, without doubt, would be very acceptable to all that are enflamed with a deſire of ſecret things. Chap. 5. Verſe 1, 2.

And in truth, the book was moſt worthy, that any one ſhould ſtrive with all the powers of his wiſdom and induſtry to open it: as a book of propheſies; or of the counſels of God, wherein is contrived the ſeries and order of things to be done, till that ſecond & glorious coming of Chriſt. For of ſuch ſort, certainly, that double prophecy following, of things to come, which that book did contain, appeareth for to be; which is the cauſe, unleſs I be deceived, why *John* going about to ſet forth his viſions, prefixed in the front of his hiſtory the * deſcription of that glorious coming, as it were the bound of the Apocalyptick race. Behold, ſaith he, *chap.* 1. 7. he cometh with the clouds of heaven, and every eye ſhall ſee him; they alſo which pierced him, and all tribes of the earth ſhall wail over him; as if he ſhould ſay: this is the ſcope, this is the bound of the viſions, which I ſhall declare. * *Hypotypoſis.*

But when no man in heaven, nor in earth, neither under the earth, was able to open the book, and the matter ſeemed now to be paſt help; (ſo that *John* brake forth into weeping for grief.) Verſe 3, 4, 5, 6, 7.

Chap. 5. behold a Lamb, seeming as it had been slain, that is, bearing the signs and scares of his by-past death, rose up in the midst of the throne of elders and Beasts, and took the book to unseal and open, as who alone above all had deserved the power to do it.

Verse 8. Now this being seen, forthwith the Quire of Beasts, and elders, together with the Angels standing round about, and all creatures in general, being full of joy sing a song of praise to the Lamb, and to his Father. Wherein (for the present) this only I thought good to observe that they plainly refer the power of opening the

Verse 9. 10, 11, 12, 13, 14. book to the merit of the passion of the Lamb. Thou art worthy, [say they] to open the book and the seals thereof, because thou wast slain, and hast redeemed us to God with thy blood, out of every tribe, and people, and tongue, and nation. Out of which, perhaps, light may come to the saying of our Saviour, neither having as yet suffered, nor entred into his glory: of that

Matth. 34. 26. day and hour (suppose of his second coming, whether it should be sooner, or later:) no man knoweth, no not the Angels in heaven, nor the Son, but the Father only. For why, as yet the Revelation was not given to Christ by the Father, nor the order of things to be done until his comming opened. I affirm nothing rashly; let the reader weigh the matter well with himself.

The Lamb thus opening the book, at every several seal thereof, singular types of things to come are exhibited: the * body whereof

* *Systema.* runneth through the whole Apocalyptick race, and so constituteth the first universal prophecy. The interpretation whereof, now, by the favour of him that sitteth on the throne, and of the

Chap. 6. Lamb, we will undertake.

Concerning the two Apocalyptick prophecies.

* *Βιβλαρίδιον.* The first prophecy, of the seals, comprehendeth the destinies of the Empire. The other, of the *little book, the destinies of the

Chap. 11, 15. Church, or of christian religion; until at length both shall be united in the Church raigning; the kingdoms of this world becomming our Lords, and his Christs. For as in the old testament,

Daniel

Daniel did as well foreſhew the comming of Chriſt, as digeſt the deſtinies of the Jewiſh church, according to the ſucceſſions of Empires; ſo it is to be conceived, that the Apocalyps doth meaſure the ſtate of Chriſtianity by the * affairs of the Roman Empire, which ſhould yet remain after Chriſt. Neither doth the event croſs it. For the interpretation of the firſt prophecy out of this general ſuppoſition thus proceedeth.

* *rationibus.*

Of the firſt prophecy, which is of the ſeals: and firſt, of the things meant by the firſt ſix ſeals.

The ſcope of the ſeven ſeals, in ſum, is; that there might be ſhewed by the diſtances of enſuing time, diſtinguiſhed by the characters of events, in what order of the chances of the Roman Empire running out, it ſhould come to paſs, that Chriſt ſhould vanquiſh the gods of the world, with whom he had begun war: to wit, in the ſixt courſe, or ſixt ſeal, the gods of heatheniſh Roman Empire: but in the ſeventh, when the courſe of the trumpets ſhall come to the laſt trumpet: whatſoever elſe of the worſhip of Idols and devils, did after [there] a new (or ſhould as yet any where elſe in the world) ariſe, ſhould be utterly deſtroyed. For he muſt reign until he have put all his enemies under his feet, that is, ſhall have aboliſhed all contrary principality, authority, and power; 1 *Cor.* 15. 24, 25. We will in the firſt place, handle the firſt period, as order requireth.

The firſt ſix ſeals therefore, by a ſix-fold character of events (not much unlike to thoſe, which our Saviour alſo had foreſet, for the appointed time of the overthrow of Jeruſalem) do diſtinguiſh ſo many different times of the yet ſtanding and flouriſhing Roman Empire; until at length, in the ſixt, Chriſt ſhould utterly overthrow the power of idols, and heathen * gods, in that * region. Now, characters I call the notable chances of the Roman Empire, whereby, as by certain emblems, the diſtances of time may be diſcerned: and thoſe in this firſt period, not brought from without by the barbarous nations, (ſuch as ſhall be of the Empire, under the plagues of the ſeven trumpets afterwards falling;) but inteſtine chances, and uriſing in the very Empire it ſelf: which difference, certainly, is therefore ſet by the holy Spirit, that by unlike marks the unlike times of the Roman eſtate, here flouriſhing, there decaying, may be deſcribed.

* *Deaſtorum.*
* *orbe iſto.*

Chap. 6. Moreover that cometh here to be obſerved. Since theſe characters of chances which I have named, ſcarce or ſeldom go through the whole ſpace of the ſeal; and therefore, no way by themſelves avail, for the limiting of their different times, by any certain beginning and end: therefore the holy Ghoſt in the four firſt ſeals (where that ſhould be moſt requiſite, as well for the cauſe aforeſaid, as for the inequality of the different times) hath further uſed four Beaſts for the ſame purpoſe; every of which ſhould demonſtrate the *computation of the ſeal appertaining to its own quarter. How that is done, we ſhall ſee anon. It ſhall ſuffice, now to have given warning of it.

* *Epocham.*

Chap. 6. 1. *And I ſaw when the Lamb opened one of the ſeals, and I heard one of the four Beaſts, as it were the voice of thunder, ſaying, Come and ſee.*

2. *And I ſaw, and behold a white horſe, and he that ſate upon him had a bowe, and a crown was given unto him; and he went forth conquering, and to conquer.*

3. *And when he had opened the ſecond ſeal, I heard the ſecond Beaſt, ſaying, Come and ſee.* 4. *And there went out another horſe that was red; and to him which ſate upon him, there was given, that he ſhould take peace from the earth, and that they ſhould kill one another; and there was given unto him a great ſword.*

5. *And when he had opened the third ſeal, I heard the third Beaſt, ſaying, Come and ſee. And I ſaw, and behold a black horſe; and he that ſate on him, had a pair of ballances in his hand.*

6. *And I heard a voice in the midſt of the four Beaſts ſaying, a meaſure of wheat for a penny, and three meaſures of barley for a peny; and hurt not the oile and the wine.*

7. *And when he had opened the fourth ſeal, I heard the voice of the fourth Beaſt, ſaying, Come and ſee.* 8. *And behold a pale horſe; and he that ſate upon him, his name was Death, and hell followed him; and power was given to them over the fourth part of the earth, to kill with the ſword, with hunger, and with death, and with the beaſts of the earth.*

Of

Chap. 6.

Of the first Seal.

The first chance of the Roman Empire, and surely very notable, is the original of the victory of Christ; whereby the Roman gods begin to be vanquished, and their worshippers being pierced with the arrows of the gospel, begin every where to fall away, and to submit themselves to Christ the conquerer. Εξῆλθε, saith he, νικῶν καὶ (mark it well) ἵνα νικήσῃ; that is, he hath not yet fully overcome, but hath laid the foundation of the victory, thenceforward more and more to be accomplished.

The discloser of this seal is the first beast, in shape of a Lion, standing at the East; and sheweth a horseman coming out of his quarter, that is, an Emperor; from whose getting on horseback to ride, that is, coming to his Empire, the distinct space of the first seal is to begin; to wit, from the glorious exaltation of our Lord Jesus Christ; by the leading and guidance of which Emperour from the East this war is waged, and the victory gotten. The beginnings of the following seals are directed by the Roman Emperours; but where any thing done by Christ is described, regard was to be had of him alone being Emperour. Verse 1,2,3. Chap. 4. 7.

And now this seal once passed, the oracles of the gods through the whole Roman world became silent; and John the last of the twelve Apostles of Christ, having fulfilled task of his warefare, passed out of this life, to receive an immortal crown in the heavens, together with his fellow Apostles his brethren, for their work valiantly and happily accomplished.

And that, to be carried on horseback is a badg of authority, and of them that rule and govern, is to be seen out of the greek interpretation, *Psal.* 45. 5. wherein, prosper thou, and ride, is, καλῶς ὁδοῦ, καὶ βασίλευε, go on prosperously, and raign: neither doth the Chaldee differ from this sence, which translateth it, that thou mayest ride upon the throne of the Kingdom. So the woman riding upon the Beast, *chap.* 17. 3. is expounded by the Angel πόλις ἡ ἔχουσα βασιλείαν, the City which raigneth, *ver.* 18. And the word of, riding is used in the same sense, *Deut.* 32. 13. *Isa.* 58. 14. *Psal.* 66. 12.

Of

Of the ſecond Seal.

The ſecond memorable chance of the Roman Empire, the embleme of the ſecond ſeal, is Ἀλληλοφαγία. Murther and inteſtine ſlaughter; the like to which is ſcarce in all the Roman hiſtory. * And there was given, ſaith he, to him that ſate on this horſe, that he ſhould take peace from the earth, (that is, that, he riding, peace ſhould be taken from the earth,) καὶ ἵνα ἀλλήλους σφάξωσι, and that men ſhould kill one another: which laſt part of the ſentence, doth ſtrengthen the explication of the former. For in what other ſence ſhould theſe words be taken, that it was given to him that ſitteth on the horſe, that men ſhould kill one another? unleſs this, viz. that it was given, or came to paſs, that, he indeed riding, men ſhould exerciſe cruelty in mutual murthers, and ſlaughters.

* Verſ. 4.

The diſcloſer of this ſeal is the ſecond Beaſt, in the ſhape of a Bullock, placed at the Weſt: and whileſt in the viſion he biddeth look back towards him, thereby he warneth, that this ſeal beginneth, when *Trajan* the *Spaniard* bare rule, being an Emperour coming from the Weſt. *Dion*; *Trajan*, a man of *Spain*, he was neither of *Italy*, nor an *Italian*: before him no man of another nation obtained the Empire of Rome. But thenceforth from him the ſame ſtock raigned even until *Commodus*; where the * ſpace of this ſeal endeth.

* *intercapedo.*

The beginning therefore being drawn from this Emperor, let us ſeek that memorable accident ἀλληλοφαγίας, of killing one another. Now the thing was done, by the *Gentiles* and *Jews*, then dwelling together throughout the Roman Empire, both when *Trajan*, and his ſucceſſor *Hadrian* guided the ſtern of the Empire. What was done under *Trajan*, take not upon mine, but upon the joynt words of *Dion* and *Oroſius*. The *Jews*, ſaith *Oroſius*, in an incredible commotion, at one time, as it were, made wilde with fury, were mightily incenſed all the earth over. For they waged moſt cruel wars even through all *Lybia*, againſt the inhabitants: which then was made ſo deſolate, the inhabitants thereof being ſlain, that except *Hadrian* the Emperor had afterwards brought thither

thither Colonies gathered from other places; it had remained al- Chap. 6.
together vacant, without inhabitants. They which dwelt about *Cyrene*, (saith *Dion*) one *Andreas* being their Captain, do slay as wel Romans as Greeks, they feed of their flesh, and eat their bowels; they are besmeared with their blood, and clothed with their skins. Many they sawed asunder through the midst, from the crown of the head; many they cast to Beasts, many they constrained to combate between themselves; so that they slew two hundred & 20. thousand men. He goeth on; furthermore, in *Egypt* the like slaughter was made, and in *Cyprus*, *Artemio* being Captain, where also there perished two hundred and forty thousand. They razed *Salamis* a city of *Cyprus*, having slain all the dwellers therein [*Oros. Euseb.*] But in *Alexandria*, in joyned battel, they were overcome, and wasted. *Oros.* At length by others, but speacially by *Lysias* whom *Trajan* had sent, they are subdued. In *Mesopotamia* also, war is brought upon the Rebels by the commandment of the Emperor. [*Oros. Euseb.*] And so, many thousands of them did utterly perish by these outragious slaughters.

Hitherto those things which happened under *Trajan*. But thou wilt say, is there any thing under *Hadrian* to be compared with these? whether they were not equal, let the reader judg: I dare say, not much less. For as yet we have said nothing of that renowned Rebellion, *Barcochebu* the counterfeit *Messias* being Captain. Hear that, therefore, also in the words of the same *Dion*: when, saith he, *Hadrian* had brought a Colonie into the city of Jerusalem, and in the place where the Temple of God had been, had procured another to be built to *Jupiter Capitolinus*; a great and continued war began to arise thereupon, whole *Judea* to be in commotion, all the Jews every where in tumult, bringing great damage, both secretly, and openly, upon the Romans; and very many other nations, for the desire of gain, joyned with them; and for that cause almost al the world was in an uproar. He goeth on; these *Hadrian*, though too late, yet at length, subdued and brake, sending all the best of his Captains against them, but (the multitude and desperatness of them being known) they durst not charge them, but singlely; there being slain in excursions, and battels, no less then five hundred and fourscore thousand. But the multitude was such, of those that perished with famine, sickness, and fire, that the number could not be found out. But was

that victory

Chap. 6. victory easie to the Romans, and without blood? No verily, for so many, saith he, of the Romans also perished in that war, that *Hadrian*, when he wrote to the Senate, used not that preface, which the Emperours were accustomed to use, *Si vos, liberique vestri valetis, bene est, ego quidem et exercitus valemus.* If you, and your children fare well, it is well; I truly, and the army are well. These things *Dion* relateth concerning the commotion of the Jews under that son of the star, as they called him, or rather, of the * *Lysard*; of whom *Eusebius* further writeth, that he slew with all kinde of tortures the Christians that were not willing to aid him against the Roman army.

* *Stellionis.*

If any please to hear the Iews themselves estimating their own loss; the Author of the book *Iuchasin* writeth, that *Hadrian* slaughter'd in this war more then twice so many Iews, as came out of *Egypt*. Another, in the book intituled מלכי רומי, which *Drusius* commendeth in *Praeteritis*; that neither *Nebuchadnezzar* nor *Titus* had so afflicted them, as *Hadrian* the Emperour. So that this ruine seemeth to have been the most grievous fit of all that unheard-of tribulation, which our Saviour had foretold should come upon the Iews. And therefore not unworthily chosen by the holy Ghost, before all other events of that time, for the expressing of this second space, since it excelleth, as wel because of the nation, as of an accomplishment so renowned.

רומי

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Of the third seal.

Verse 5. The discloser of the third seal is the third Beast, in the shape of a man, standing at the South: and therefore sheweth, that this seal beginneth, at the coming of an Emperour from that quarter, to wit, *Septimius Severus* an *African*, an Emperor out of the South: of whom *Eutropius* saith thus: born in *Africa*, of the province of *Tripolis*, and the town of *Leptis*, the only Emperor out of *Africa*, both before and after, ever mentioned.

Verse 6. And the most would have the matter of this seal to be famine, or dearth of victuals; their argument being drawn as well from the black colour of the horse, as also from the prizing of corn, *A measure of wheat for a peny, and three measures of barley for a peny*; to which purpose also, they conceive the pair of scales

in

in the hand of the rider doth ſerve; to wit, not ſo much for meaſuring, as for weighing of victuals, for the great ſcarcity.

And ſurely I had never called this interpretation into queſtion, (it ſeeming ſo apt at the firſt ſight) if the event had anſwered it. But I finde in this age, and in this courſe of the ſeals, no extraordinary thing concerning famine, and worthy the office of a character. For that which is brought out of *Tertullian* to *Scapula*, I ſuppoſe is of no great conſequence. For if the harveſt failed in *Africa*, ſometime, when *Hilarianus* was preſident, which he ſaith it did, it followeth not therefore, that it was either general through the Romane Empire, or in the age of *Severus*. Hence it cometh to paſs, while I do a little more neerly look into the reaſon of the Symbole, I ſeem to gather, and that by no vain demonſtrations, that it rather tendeth to another purpoſe: For it ſeemeth, that the pair of ballances cannot ſo fitly be joyned with the meaſure, as that interpretation requireth; when as a pair of ballances are for weighing, but *Chœnix* is the name of a meaſure. Furthermore, ſince that the condition of the Beaſt diſcloſing, doth neerly agree to the ſignifications of the other ſeals; of the Lion, to victory; of the Bullock, to ſlaughter; of the Eagle, to the dead bodies of the next ſeal; here, there ſhould be no matter of agreement. For what congruence hath a man with famine? And the colour [black] neither in its own nature, nor in the old prophets uſe, is reſtrained onely to famine, but ſerveth as well to expreſs ſadneſs, mourning, and terror.

Let therefore the matter of this ſeal be, not famine, or dearth of victuals, but the adminiſtration and ſeverity of Juſtice through the Roman Empire, more glorious and notable then in any paſt or following times. For as touching the figure, the colour of the horſe doth agree to the ſeverity of Juſtice. That the weights are a ſymbole of juſtice, is ordinary; and at this day no man is ignorant, that juſtice is painted with a pair of ballances. But that which is added concerning the * prizing, if thou obſerve, will ſeem to ſound thus. Take not from any one wheat, or barley, except the juſt price be payed: and keep alſo the like law of juſtice in wine and oyl. As if he ſhould provide againſt thieves, and ſhould have ſaid, ſteal not. For a penny was the ordinary wages for a dayes work, which appeareth out of the goſpel. And it was alſo the daily ſtipend of ſouldiers. *Chœnix* ſignifieth a pittance

* *indicatura.*

Mat. 20, 9, 10.

for

Chap. 6. See Caſparus Waſerus concerning ancient meaſures, lib. 2. Chap. 3.

for a day, ἡμερήσιον, but in a very uncertain meaſure. For it varied in reſpect of the nations, places, and men. To omit leſſer meaſures of bayliffes, of husbandmen, and vinedreſſers; a ſouldiers *Chœnix* was four *Sextaries*. But in an old Greek and Latine Lexicon χοῖνιξ is half a buſhel, that is, double a ſouldiers: yea with the *Septuagint*, *Ezek.* 45. 10, 11. χοῖνιξ is a bath, the largeſt meaſure of the *Hebrews*. Out of ſo uncertain a meaſure of the *Chœnix*, how can any thing be wreſted concerning famine, or dearth of victuals? Therefore I take a *Chœnix* here, for any pittance for a day; and a penny, for any price of a pittance: So the reaſon of the interpretation which I gave, ſhal be evident.

Now it is wonderful to ſee, how the event favoureth the interpretation, while *Severus* and *Alexander* ruled, being the moſt renowned riders of the black horſe. Concerning *Severus*, thoſe things which thou mayeſt read here and there in *Aurelius*, I will gather together into one ſum, keeping the Authors words; and the ſame I ſhal, afterwards, do for *Lampridius* concerning *Alexander*. There was no man, ſaith *Aurelius*, more renowned in the common-wealth then *Severus*, a maker of moſt juſt lawes. One that would at no hand pardon offences; he advanced every valiant man with rewards. He ſuffered honours in his dominion to be ſold to none. He ſuffered not the leaſt robberies to go unpuniſhed; puniſhing his own men chiefly for it, which by the fault of the Captains, or, alſo lieftenants, he could ſcarce upon good proofe underſtand to be done. *Spartianus* witneſſeth with *Aurelius*, whileſt he calleth him both implacable to offences, and every where an enemy to thieves.

But theſe were of no account in reſpect of thoſe things which *Lampridius* hath of *Alexander* the ſon of *Mammea*; in both which therefore the ſum of the character of this ſeal ſeemeth to conſiſt. He (ſaith this Author) ordained moderate and infinite laws, concerning the right of the people, and treaſury; neither did he make any conſtitution without 20. lawyers. A moſt ſevere Judg againſt thieves, pronouncing them guilty of daily wickednesſes, and condemning them ſharply; and calling them the only foes and enemies to the common-wealth, commanded them (he ſpeaketh, except I be deceived, of thieviſh judges) never to be ſeen in the cities; and if they ſhould be ſeen, to be carried out by the rulers of the provinces. *Encolpius*, ſaith he, (who was his

his moſt familiar friend) reported of him, that if he had ſeen a theeviſh Judg at any time, he had his finger ready, that he might put out his eye. *Septimius* addeth, who hath lively expreſſed his life, that *Alexander* was ſo enraged againſt thoſe judges that were famed to be thieves, though they were not condemned, that if by chance he ſhould ſee them, by reaſon of the perturbation of his minde, he would vomit the choler of his ſtomack, his whole countenance being ſo enflamed, that he could ſpeak nothing yea he gave forth an Edict by the cryer, that no man ſhould come into the preſence, who knew himſelf to be a thief, leſt ſometime being detected he ſhould be put to death. He goeth forward; if any of the ſouldiers had turned out of the way into any mans poſſeſſion; according to the quality of his place, he was either to be beaten with cudgels in his preſence, or rods, or to be condemned; or, if the dignity of the man ſhould exceed all theſe, he was to ſuffer moſt grievous contumelies; at which time of puniſhment he would ſay, wouldeſt thou, that that ſhould be done in thy ground, that thou doeſt to anothers? And he did often utter with a loud voice, that which he had heard of certain, either Jews or Chriſtians, (and he remembred it:) and commanded it to be ſpoken by a cryer, when he would reform any; That which thou wouldeſt not have done to thy ſelf, do not to another; which ſentence he ſo much loved, that he commanded it to be engraven both in his Palace, and in publique writings. Chap. 6.

Behold, Reader, the rider of the black horſe, royally holding up the golden ballance of Juſtice ſent down from heaven, in the theater of the world; which was ſo remarkable in a pagan Emperour, that it ſhould be a wonder to no man, that the Spirit of God had reſpect thereto in this ſeal.

Otherwiſe, concerning the * *prizing of Wheat and barley.*

* *indicatione.*

This prizing of wheat and barley, &c. May alſo be underſtood of the famous proviſion of grain throughout theſe times. For it may ſeem that in thoſe words there is this meaning alſo, ſo to provide for the plenty of corn, that victuals may be ſold for an equal price, and ſuch a price as every one may be able to pay. A *Chœnix* of wheat, for a penny; that is, let the daily pittance of wheat be ſold for the price, or wages, or revenew of a dayes labour: to wit, that none ſhould have need to ſpend more a day in victuals, then what is allowed him to be ſpent for a day. And

that

Chap. 6. that alſo, three *Chœnices* of barley for a penny, may ſeem to belong to the equalizing of the price, according to the quality of the wares: if ſuch an interpretation ſhall pleaſe any, the event here alſo anſwereth preciſely.

Spartianus, of *Severus*, thus: That little corn, ſaith he, which he found, he ſo husbanded, that dying, he left ſeven years revenue of corn to the people of Rome: ſo that they might be able to ſpend daily, 75000. buſhels. He, firſt, gave to the people of Rome a largeſs of oil every day, yet he left thereof ſo much, that for the ſpace of five years, it ſhould ſuffice not only for the uſe of the city, but even of whole *Italy*, that wanted oil; as if indeed he would have fulfilled what here is added, Καὶ τὸ ἔλαιον, καὶ τὸν οἶνον μὴ ἀδικήσῃς. In oyl alſo and wine be thou not unjuſt. The like hath *Lampridius* concerning *Alexander*. The proviſion of victuals, ſaith he, of the people of Rome he ſo helpt, that when *Heliogabalus* had waſted the corn, he reduced it to the former courſe with his own money. The oil alſo, ſaith the ſame Author, that *Severus* had given to the people, & which *Heliogabalus* had diminiſhed, he wholly reſtored; and alſo he added oil to the lights for the Baths.

Verſ. 7. *Of the fourth Seal.*

The diſcloſer of the fourth ſeal is the fourth Beaſt, in ſhape of an Eagle, ſtanding at the North: whereby is ſhewed, that the beginning of the ſeal is to be fetcht from an Emperour thence ariſing, that is, *Maximinus* the *Thracian*, bred and brought up in the North. *Julius Capitolinus*: *Maximinus* out of a town of *Thracia* neighbouring upon the Barbarians; begotten of a Barbarian both father and mother.

The character of this ſeal is a meeting together of Sword, Famine, and Peſtilence, raging at one time, ſo as never at any other; whereupon it is ſaid, that upon him that ſitteth on the horſe is put the name of Death, that is, in the notion of the *Hebrews*, who uſe the abſtracts, for the concretes, Θανατοφόρε, or *Mortiferi*, bringer of death, becauſe he brought ſo many deaths with him into the world. For with the ſame *Hebrews*, eſpecially the prophets, to be called by the name, ſometimes purporteth the ſame as to be, or to exiſte, but in an excellent or ſpecial manner: as *Iſa.* 7. 14. and 9. 5. *Jeremiah* 23. 6. and 20. 3. *Zac.* 6. 12.

Verſe 8.

and

and here in the Revelation, chap. 19. 13. so that to have the name of Death, is no other thing in this place, then singularly and notoriously to be Θανατοφόρον, *Mortiferum*, the bringer of Death. To which purpose is that also, that Hell (as a * surveyer of funerals) accompanieth the same. Chap. 6. *Libitinarius.

Now let us look into the event. And surely never since the seals began, did these three joyntly and in so notable a manner rage. I will begin at slaughter; and I omit the things which this age suffered from a forrain enemy, truly most grievous things; the Barbarians with rapines and murders wasting almost the whole Empire, under the Emperours *Gallus* and *Volusianus*. But those things come not into this reckoning; we look after intestine and *Domestique*. Ten therefore, more or less, Emperours and *Cæsars*, which are counted lawful, within the compass of this seal, that is, the space of three and thirty years, or few more, did the sword, not of their enemies, but their own Subjects take away. In the same space, under the Empire of *Gallienus* alone, those thirty tyrants which *Pollio* mentioneth, or perhaps one or two less, rose up in divers parts of the Romane Empire: and almost all these slain either by their own, or by one another, or were put to death by the lawful Emperours. So that *Orosius* said not without cause, of this * plague, that it was made famous not by the slaughter of the common people, but by the woundes and deaths of princes. Of the sword. * plagã The sword.

To conclude; the Emperours themselves, and first *Maximinus*, and last of al *Gallienus*, how cruel were they? *Maximinus* (*Iulius Capitolinus* being witness,) was so cruel, that some named him *Cyclops*, others *Busiris*, others *Sciron*, some *Phalaris*, many *Typhon* or *Gyges*. The Senate so feared him, that they prayed in the temples publikely and privately, as also the women with their children, that he might never see the city of Rome. For they heard that some were crucified, others enclosed in Beasts newly killed, others cast to wilde Beasts, others bruised with cudgels, and all these without regard of dignity. The same man goeth forward. He slew all that knew his descent, to hide the baseness of his birth; yea and some of his friends, who for pity and affection had often given him many things; Neither was there a more cruel Beast upon the Earth. To conclude, saith he, without judgment, without accusation, without an accuser, without defence he slew all (of the faction of some great one, which had been

Chap. 6. Conſul;) took away the goods of all, and could not ſatisfie himſelf with the ſlaughter of above four thouſand men.

Hear alſo what *Trebellius Pollio* in his book of the thirty tyrants, ſaith of *Gallienus*. *Ingenuus*, ſaith he, being ſlain, who was named Emperor of the *Mœſian* legions, he bitterly ſhewed his cruelty upon all the *Mœſians*, as well ſouldiers as citizens, neither did any of them wholly eſcape his cruelty : and was ſo ſharpe and cruel, that he left moſt of the cities void of the male ſex. The ſame Author upon the life of *Gallienus*, adds. The *Scythians* ſaith he, invading *Capadocia*, and going through it, the ſouldiers thought again of making a new Emperor: all whom *Gallienus* after his manner ſlew. He addeth in the end : He was too too cruel to the ſouldiers, for he ſlew 3000. or 4000. every day. *Pollio* alſo, in life of the ſame *Gallienus*, recordeth a very memorable example of the *Bizantine* ſlaughter, executed, partly by the ſouldiers, partly by *Gallienus* himſelf. That no evil might be wanting, ſaith he, in the times of *Gallienus*, the city of the *Bizantines*, renowned for Sea-fights, and the place which barreth in the* *Euxine* Sea, was ſo wholly deſtroyed by the ſouldiers of *Gallienus*, that there was not a man left. For revenge of which deſtruction, *Gallienus* being again received in *Bizantium*, he ſlayeth all the ſouldiers unarmed, being compaſſed round with other armed ſouldiers, breaking the covenant which he had made.

* *Clauſtrum Ponticum.*

Of Peſtilence. So much for ſlaughters, I come to Peſtilence : which here according to the Eaſtern cuſtome, is called, θάνατος, Death. So the Chaldee *Paraphraſt* for דבר peſtilence, liketh to put מותא death, and the *Septuagint* for the moſt part tranſlate it θάνατον, death; & in the like notion it is wont to be called *mortality* by Eccleſiaſtical writers, which now hath paſſed into many mother tongues. But concerning the Peſtilence, it is a thing ſo notorious and manifeſt, that it is not needful to heap arguments to make good the truth of the prophecy. I will diſpatch it in a word. *Zonaras* is my Author, (neither have others been ſilent,) that under the Emperors *Gallus* and *Voluſianus*, the peſtilence ariſing from *Ethiopia*, went through all the provinces of Rome, and for 15. years together incredibly waſted them. Neither did I ever read of a greater plague (ſaith an* eminent man in our age) for that ſpace of time, or land.

* *Lipſius de Conſtant.* 2. 23.

Of famine. There remaineth yet famine, of thoſe three calamities; which ſurely, that it could not be wanting to this age, although none of the ancients

ancients had brought it to light, any man may thence gather, that almoſt all the Empire through theſe times was ſo polled and conſumed by the rapines and waſtes of the *Scythians*, that no nation, if credit be given to *Zoſimus*, of the Romane dominion remained free from them; almoſt all the towns were deprived of walls; and being deprived of them, the greateſt part were taken. How could it then be, but that the fields ſhould be forſaken in ſuch waſtes, plowing neglected, and whatſoever proviſion there was any where for food, ſpoiled? Chap. 6.

And that in truth it came ſo to paſs, is manifeſt by the *Epiſtle* of *Dionyſius Alexandrinus*, who then lived, to his brethren; wherein he teſtifieth, that that fearful peſtilence, which we mentioned before, ſucceeded the war and famine. *After theſe things*, ſaith he, that is, the perſecution which was under *Decius* (for he meaneth that which went before the peſtilence) ἠ πόλεμος καὶ λιμὸς ἐπέλαβεν, both war and famine followed, which we ſuffered together with the Heathen: and a little after; But when, ſaith he, both we and they had a little reſpit, that peſtilence came upon us, a thing more terrible to them then any terror, and more lamentable then any calamity; and to us an exerciſe and trial inferiour to none of the reſt. *Cyprian* confirmeth it, in his *Apology* to *Demetrianus*. When, ſaith he, thou ſaieſt that very many complain, that it is imputed to us, that wars ariſe oftner, that the peſtilence and famine do rage, and that it is ſuch ſtormy and rainy weather, we ought not any longer to be ſilent, *&c.* *Apud Euſeb. Hiſtor.* l. 7. c. 17.

That which is further added in the text, concerning the Beaſt; if it be divers from the former, and do not rather ſignifie, that the Tyrants were the cauſe of theſe calamities, who like wilde beaſts raged in theſe times in the *Romane Empire*: it will then point out that evil, wherewith the Eaſterne and Southerne regions were uſually peſtered in this caſe; namely, that when the famine and the peſtilence raged, the Beaſts would grow *ſtrong againſt* men, and ſlay them, as may be ſeen, *Levit.* 26. 22. *Ezek.* 54. 15, 21. But the changing of the conſtruction doth more favour the former opinion: καὶ ὑπὸ τῶν θηρίων τῆς γῆς, if thou render it, *atque id per Beſtias terræ*, and that by the Beaſts of the earth. Deut. 7. 22.

* Τὸ τέταρτον τῆς γῆς, *quartam partem terræ*, the fourth part of the earth, over which it is ſaid power was given to hell and death to tyrannize (except any conceive himſelf able to defend the * Verſe 8.

Chap. 6. vulgar interpreter here, with whom τέταρτον τῆς γῆς is, * *a quaternion*, or, four parts of the earth (I expound it of the chiefeſt, or by much the greateſt, part of the *Romane Empire*. For ſince the third part of the earth (as ſhall be ſaid in the proper place) doth note out the largeneſs of the *Romane Empire*, by conſequence, the fourth part of the earth is the ſame dominion of *Rome*, leſs by a fourth part: and ſo that tripple or fourfold calamity invaded three quarters of the *Romane Empire*, that is, almoſt the whole, one fourth part thereof onely being free. And ſurely, *Oroſius* ſeemeth to affirm, that the peſtilence extended not it ſelf further, then (to uſe his words) the *edicts* of *Decius* did run for the overthrow of the Churches. Of the reſt I have nothing to ſay. And thus much of the fourth ſeal.

* τετράδιον.

Of the fifth Seal.

The two ſeales that follow, have no help from the Beaſts, like as the former, concerning the time of their beginning; and therefore none here any more to be ſeen that ſit upon horſes, whereupon that ſignification given by the Beaſts did depend. The ſpace therefore of both is there to begin, where the chance of the ſeal going before left; which certainly may be very eaſie, where the chances, as here, ſhall be ſuch, that the determination of them cannot lye hid, in reſpect of remarkable evidence.

Wherefore the fift *ſeal* ſhall begin from the *Empire* of *Aurelianus*, in the year 268. at what time the fifteen years peſtilence is extinguiſhed, which was the longeſt of all the calamities of the former ſeal.

Now the moſt notable chance of the Romane eſtate under this ſeal, and which went beyond all other events of that time, is that *perſecution* of the Chriſtians begun by *Diocleſian*, continued by others, the moſt bitter by much of all which ever were. Former ages ſaw nothing comparable to this. *It was longer and more cruel* (they are the words of *Oroſius*) then almoſt any fore-paſſed. For there was a continual burning of Churches, proſcribing of *innocents*, ſlaughter of *Martyrs*, for ten years ſpace. Forthwith, in the beginning of that ten years, within thirty dayes, about 17000. men are reported to have been butchered; neither did the fury of the perſecutors aſſwage in the progreſs of time.

In

In *Egypt* alone, (how ſmall a part of the Empire of Rome?) if credit be given to *Doctor Ignatius patriarch* of *Antioch* (as *Scaliger* hath it,) there were butchered 144000. men; and 700. baniſhed, whence the *Diocletian Æra*, took its name among the *Egyptians*, and that to this day it ſhould be called the *Martyrs*, *Æra*; what now doeſt thou judg was done in the other provices through the Roman Empire? All the world almoſt was ſtained with the *Sacred blood* of the *Martyrs*, ſaith *Sulpitius Severus*. The world was never more exhauſted of blood by any wars, neither did the *Church* ever conquer with greater triumph (they are the words of the ſame Author) then when it could not be conquered with ten years ſlaughter. Chap. 6. *De emendatione temporum, lib. 5. de primo anno Diocletiani & Copritar.*

This ſlaughter is figured by the viſion of the ſouls of thoſe that were ſlain for the word of God, and for the teſtimonie which they bare, lying under the *Altar*, that is, upon the ground at the foot of the *Altar*, like *ſacrifices* newly ſlain. For *Martyrdom* is a certain kinde of *ſacrifice*, whence that of the *Apoſtle* to *Timothy*, his *Martyrdom* being at hand, Ἐγὼ ἤδη σπένδομαι, *I am now ready to be offered, and the time of my departing is at hand*, 2 *Tim.* 4. 6. To which purpoſe alſo is that of the ſame Apoſtle, to the *Philippians*. 2. 17. *If I be offered up upon the ſacrifice, and ſervice of your faith*, &c. Verſ. 9.

That further they are ſaid to cry to God with a loud voyce, requiring vengeance of their blood, it is a *periphraſis* of extream cruelty and which is ripe for Judgment; as it were ſuch, as for the barbarouſneſs thereof did ſollicite the very patience of God to revenge. *How long, ſay they; Lord, holy and true, doeſt thou not judg, & revenge our blood upon them which dwel upon the earth?* Verſe 10.

In the mean while there are given to every of them white robes, that is, they are choſen into the order of the bleſſed. The ſimilitude being taken from the cuſtome of the Jews, in approving and admitting prieſts; to wit, receiving thoſe whom for their genealogie, and perfection of body, they had judged fit (being clothed with white robes) into the court of the prieſts, and ſo chooſing them into the order of prieſthood. *Majemonides* in *Miſchne, lib. 8. tit. Biah Hammikdasch, ch. 6.* Sect. 11. That which is clearly expreſſed, *ch. 7. 13. 14. 15.* whereof thoſe that were clothed with robes, it is ſaid, that they are before the throne of God, white and worſhip him (to wit, as prieſts) day and night in his temple.

Chap. 6. But to the cry of blood it is answered, that they should rest yet a little while, until their fellow servants were fulfilled, and their brethren, which were to be slain, as they were; that is, that they should forbear a little while, until some of their brethren should be added to the number, who, after that Christianisme did now begin to raign, were (as they) likwise to be slain, under *Licinius*, *Julianus*, and the *Arrians*: and then, at the sounding of the trumpets, solemn revenge should be taken of the Empire guilty of so much blood.

Of the sixth Seal.

The sixth seal beginneth where the fift endeth; that is, from the year of Christ 311. wherein that terrible ten years persecution ceased.

Now the chance of this seal is an admirable shaking of the heaven and earth; Whereby that wonderful change and subversion of the state of Rome heathen, by *Constantine* the great and his successors the standard-bearers of the Lamb, figured: whereby suppose all the heathen gods shaken out of their heaven, the * Bishops and priests degraded, dejected, and deprived of their revenews for ever; the temples, Churches, and shrines of devils through the whole Roman Empire dashed, beaten down, burned, and demolished. Furthermore the Emperors, Kings, and Princes, who thought to help their gods so greatly in danger, to denounce war against Christs standard-bearers, to fight with their powerful forces; and being even conquered to renew the battle with all their strength, were slain with unheard of slaughters, discomfited, and put to flight: until at last, their condition growing desperate, there was none could be found to succour any more the Roman religion, falling to ruine with so great a crush. So I conceive, I have comprehended in a few words, whatsoever the holy Ghost would set out by those lofty allegories pertaining to this seal. And this is the first fulfilling of the victory of Christ, the foundation whereof was laid in the first seal. For the noting of which, in what age of the Empire it should happen, the seals which hitherunto have gone before do serve, the differences of

* *Pontifices.*

time

time, which in the mean ſpace did run on, being foreſhewed. It remaineth now, that we apply to the ſeveral parts of the prophetical allegory, the interpretation already given, and ſhew the reaſon thereof; which we will do, the whole context being firſt ſet before our eyes; which is thus. Chap. 6.

12. *And I beheld when he had opened the ſixt ſeal; and loe there was a great earthquake, and the Sun became as black as ſackcloth of hair, and the* [*whole*] *Moon became like blood.*

13. *And the ſtars of heaven fell upon the earth, as a figtree caſteth her unripe figgs, when it is ſhaken of a mighty winde; and the heaven departed as a book that is rolled together.* 14. *And every mountain and Iland were moved out of their places.*

15. *And the Kings of the earth, and the great men, and the tribunes, and the rich men, and the mighty, and every bondman, and every freeman, hid themſelves in dens, and in the rocks of the mountains.* 16. *And ſaid to the mountains and rocks; fall on us, and hide us from the face of him that ſitteth upon the throne, and from the wrath of the Lamb.*

17. *Becauſe the great day of his Wrath is come, and who ſhall be able to ſtand?*

Theſe repreſentations of more then ordinarily terrible ſlaughters, and as I may ſay, turning things upſide down, are frequent, uſed by the prophets after the cuſtom of the Eaſt; as our poets alſo have their figures, their ornaments. So *Jeremy, chap.* 4.24. he deſcribeth the deſtruction of *Judea*, as if all things were to be reduced to the ancient *Chaos*. I beheld the earth, ſaith he, and behold תהו ובהו it was without form and void; and the heavens, and there was no light in them. I ſaw the mountains, and loe they were moved; and all the hils, and they were diſordered. See the reſt. Likewiſe *Joel, chap.* 2. 10. of the horrible deſtruction thereof by the army of the Northern Locuſts. The earth trembled, ſaith he, before him, the heavens were moved, the ſun and moon were darkned, and the ſtars withdrew their brightneſs. But let us handle every one of them more diſtinctly.

Majemonides. More Nch. part 2. cap. 29. The *Arabians* ſay of him to whom ſome ſingular misfortune hath happened, that his heaven is turned to earth, or hath fallen upon his earth; compare it with *Lament.* 2. 1.

Behold, ſaith he, there was a great earthquake; in the Greek, σεισμὸς, that is, a ſhaking of heaven and earth, as in the words following is manifeſt. For the latine word *terræmotus* doth not fully expreſs the Greek. For ſuch an earthquake, witneſs the Apoſtle, *Heb.* 12. 26. upon the place of *Haggai, yet once more, and I* Verſe 12. Haggai. 2. 6.

Will

Chap. 6. *Will ſhake the heaven and the earth* ſheweth περὶ σαλευομένων τὴν μετάθεσιν, the change of thoſe things that are ſhaken: which may be confirmed out of the ſame *Haggai, ver.* 21, 22. of the ſame *chapter*; where he interpreteth this parable of the change and alteration of the kingdoms of the world, by way of further * explication. *I will ſhake the heaven and the earth, and will overthrow the throne of kingdomes, and will deſtroy the ſtrength of the kingdomes of the heathen*, &c. we therefore, as elſe where in the Apocalyps, ſo here alſo, will underſtand by the ſhaking of the earth and heaven, the ruine of things; and as it were, the turning of things upſide down.

* ἐξηγητικῶς.

And now, the object of this change, as of the former chances; alſo under the Seals, is the Roman Empire; but not the Politick government by the Cæſars (for this form is not yet to be diſſolved) but as it is ſubject in a religious reſpect to Satan, as Prince, and to his angels the devils. This devilliſh government of the Roman Empire, the ſtorm of which reſteth upon this Seal, ſhall be overthrown and broken in pieces with a great noiſe.

And the Sun became black, as ſackcloth of hair; and the Moon became as blood, that is, by the *ellipſis of the adjective, became red as blood: now it is a circumlocution, of the eclipſe of thoſe two greater lights, wherein the Sun is wont to appear black, but the Moon reddiſh. To which that of *Eſay, chap.* 13. 10. concerning the puniſhment of Babylon, is altogether like. The Sun ſhall be darkned in his riſing, and the Moon ſhall not give forth her light. *Septuagint.* Καὶ ἡ σελήνη ἐ δώσει φῶς αὐτῆς, as *Matth.* 24. 29. neither is there any other ſenſe to be made, in the opinion of *Aben-Ezra*, of that in the ſame *Eſay, chap.* 24. * concerning the deſtruction, wherewith, the Lord being about to raign in Jeruſalem (all one, as in this Seal) *would puniſh the hoſte of heaven on high: and the Kings of the earth, upon the earth. The* * *Moon* ſaith he, *ſhall be confounded, and the Sun ſhall be aſhamed*, that is, both of them, as if they hid their faces for ſhame, ſhall be covered with darkeneſs) *when the Lord of hoſts ſhall raign in mount Sion, and in Ieruſalem, and in the ſight of his ancients, glorioufly.* But how do theſe things (thou wilt ſay) belong to the Roman Demonarchie? hearken, and I will tell thee. In the prophets (as thou ſhalt hear anon, in the following viſions) every kingdom, and body of government, reſembleth the world: as the parts alſo, the heaven, the earth

ellipſin.

* Verſe 21.

* Verſe 23.

earth the ſtars, ſerve for that repreſentation,*for proof where- Chap.6.
of (to omit others)that one place of *Eſay* ſufficeth,*chap.*51.15. *I am the Lord thy God, Who divided the Sea* (it is, the Red ſea) *and the Waves thereof roared, the Lord of hoaſts is name.*16. *And I put my Words in thy mouth* (that is, I gave thee my law) *and covered thee with the ſhadow of mine hand: that I may plant the heavens, and lay the foundation of the earth* (that is, make thee a kingdom or politique world,) *and ſay unto Sion, thou art my people.* The ſpeech is of the deliverance, wherewith God delivered the people of Iſrael out of *Egypt*, that of them he might found a kingdom or common-wealth for himſelf, in the land of promiſe. Out of which alſo it will not be hard to gather, what that new heaven and new earth may be in the ſame prophet: (*Chap.*65.17.& 66.22.) to wit, a new world of the ſame form; According to this repreſentation therefore, heaven in the prophetical notion ſhall expreſs whatſoever is lofty in the State of any kingdom or common-wealth; contrariwiſe, the earth, that which is inferiour: and the ſtars, thoſe who obtain and bear place in that height: by which reaſon, the Sun and the Moon, the principal lights of heaven; the Sun will point out the firſt and chiefeſt Majeſty and * dignity of a kingdom, the Moon the next to the firſt; which certainly is ſo true, that the Chaldee paraphraſt, in the prophet, often times for the Sun and Moon doth put Kingdom, and glory, as *Iſa.*60.20. *Jer.*15.9.

* That it was common with the Eaſtern nations to uſe the parable of the world to figure things: as may appear by the chymical philoſophy proceeding from the *Arabians* and *Egyptians*, wherein almoſt every worldly body likened to the world, is ſaid to be compact of heaven, Earth, and ſtarrs.

ἀξιώματα.

Let therefore the Sun, in the Roman kingdom of Idols, by right of principallity, be the Dragon himſelf, or Satan; eſpecially, ſince the holy Ghoſt, from him, hath named the whole Roman Empire, in this ſtate that is here handled, *chap.*12. the Red ſeven-headed Dragon, as there we ſhall ſee. The Moon, the ſecond light of this heaven, thou mayeſt call the high-Prieſthood now from the very beginning annexed to the Imperial Majeſty, and as it were a part of it: or rather, the Emperor being the high Prieſt of Sathan, with the whole colledg of high Prieſts who made one body with the Emperor their head; and the ſame were chief, both in the Religious ſervices of the gods, and the whole common-wealth; not bound to give an account to any power of the Senate, or any above themſelves; * and therefore not without cauſe to have the ſecond place, in this kingdom, to the Dragon himſelf. I confeſs, it is not alwaies needful, that in ſuch allegories ſo exact an account of every thing ſhould be required;

Verſe 3.

Cicero in orat. Pro Domo ad Pontif.

* Dionyſ. lib. 2.

but

Chap. 6. but when it may be done, let us apply every ſeveral particle. The Sun therefore, which we have ſhewed, was then made black, and ſuffered the eclipſe and darkning of his direful majeſty, when the Roman Emperors, renouncing by baptiſm him, with all his Angels, pompes, and worſhip, gave themſelves over to Chriſt the ſun of righteouſneſs. The Sun being thus darkned, and deprived of its light, how ſhall the Moon which borroweth all her light from the Sun, be ſafe? And ſurely, *Conſtantinus*, *Conſtantius*, *Valentinianus*, *Valens*, ſtraightway, as it was meet, did renounce the thing it ſelf, or the office of the high prieſthood, denying thenceforth to ſerve the divel: yet the name, which you would wonder at, they did not preſently reject, but retained it a little while, adding it to the reſt of their titles. *Gratianus* firſt (a worthy act,) refuſed the title, as alſo the pontificial robe offered him by the Prieſts, after the cuſtome, as unworthy a Chriſtian man: which change ſurely, was of ſuch conſequence, that the holy Ghoſt thenceforth will account the Roman Cæſar, ſo deprived of his Prieſthood, for a new, as it were, head and King of the Roman Beaſt, as in *Ch.* 17. we ſhall hear. But yet that Moon ſhon with ſome light, though dim and weak; until Theodoſius the firſt, that Hammer of Heatheniſm, took away even the very colledg of the *Pontifices*, with al the other rabble of Prieſts; by one Edict confiſcating all their revenews to his Exchequor. Now therfore, it was time for Sathan to ſeek out for himſelf another high Prieſt. But I go on to the reſt.

Verſ. 13. *And the ſtarrs of heaven fell unto the earth, as a fig-tree caſteth her green figgs, when it is ſhaken of a mighty winde; and the*

Verſ. 14. *heaven departed, as a book that is rolled together.*

Or, the *heaven vaniſhed.* &c. That is, the ſtarrs of heaven appeared not, even as letters vaniſh, in a book rolled up together, after the manner of the ancients. For there is an Ellipſis of the former ſubſtantive, on both ſides, familiar in the Hebrew, as *Deut.* 20.19. 2 *King.* 18.31. and elſewhere often. So that this, of the diſappearing of the heaven, and the other, of the fall of the ſtars, do mutually explain themſelves; neither are they to be ſeperated from one another, as it is amiſs diſtinguiſhed; but they ought to have been included within the ſame comma point. But the whole place is taken out of *Iſay*, *Ch.* 34. *v.* 4. where plainly in the ſelf-ſame repreſentation, (but inverting the order) the holy Ghoſt doth

doth paint out the deſtruction and ruine of the Kingdom of *Edom*, as here the kingdom of Idols. *The heavens*, ſaith he, *ſhall rolled together as a book, and all the hoſts of them*, (that is, the ſtarrs) *ſhall fall down as the leaf from the vinetree, and as a falling green figg from the figtree.* The meaning whereof, the Spirit in the Revelation would render ſomething more clear by a double ſupply of words; there, with the additament of the word ἀπεχωρίσθη, departed; here, of ἀπὸ μεγάλου ἀνέμου σειομένη, ſhaken of a mighty wind. Furthermore, concerning the ſame ruine of *Edom*, with little milder circumſtances then *Eſay*, do *Obadiah*, *Ieremias*, *Ch.* 49. from the ſeventh *ver.* to the 22. *Ezek.* 35. through the whole, and 25. 12. handle it; which therefore I mention, leſt any ſhould conceive the deſcription of *Eſay* applicable only to that great day of univerſal judgment. Now therefore to return to the Revelation; The ſtars of the Roman heaven of idol gods were both the gods themſelves, being cheiftains of this kingdom under Satan their Prince, and alſo the Prieſts, being peeres, though of an inferior rank; for ſtarrs do differ from ſtarrs, in degree, and in height. Theſe therefore are they, who in this wonderful commotion of the Roman State, being ſhaken from their ſeats, fell to the earth, as a figtree caſteth her green figgs, when it is ſhaken of a great winde. Chap. 6.

Neither will any ſo much wonder, that this interpretation of the ſtars, ſhould be meant of the gods, and Prieſts of the gods, who ſhal but remember, that both the gods of the Gentiles, every where in the holy ſcripture, are named the hoaſt of heaven; and alſo in *Daniel*, the Prieſts and Elders of the pleaſant Land, or people of Iſrael, whom *Antiochus Epiphanes* caſt dow to the ground, are called by that name. * He waxed great, ſaith he, againſt the hoaſt of heaven, and he caſt down upon the ground of the hoaſt, and of the ſtars; and trod upon them, which he did wickedly againſt the people of the true God, the very ſame did the Chriſtian Emperors, religiouſly, againſt the people of the Dragon; yet with this difference, that there was only one Prince of the hoaſt of heaven, the Lord *Iehovah*, who made heaven and earth. Againſt whom, though *Antiochus* might exalt himſelf, yet he could not throw him down from heaven; but here, in the Roman heaven, there were many Princes or Divels, al which, the Emperors, all of them, the ſtandard-bearers of Chriſt, wholly threw * Dan. 8. 9, 10.

Chap. 6. threw down. Add here-unto, that this Expoſition may be confirmed by the Synchroniſm of the Dragon thrown down from heaven with his guard, *chap.* 8. *v.* 9. & 12. 7. *The dragon fought and his Angels; but they prevailed not, neither was their place found any more in heaven; For the great dragon was caſt down, which is called the devil and Satan, and his Angels* (that is to ſay, devils worſhipped by the names of gods) *with him*, &c.

Verſe 14. It followeth, *And all hils and Ilands were removed out of their places.* Perhaps mountains and Ilands may be taken for men of loftier and meaner condition, which are preſently in the next verſe reckoned up; but that the name of an Iland agreeth not to this interpretation. It ſeemeth therefore more probable, if it go thus, that both do ſignifie men of a lofty eſtate, becauſe that both are eminent; the hills upon earth, the Ilands in the Sea. But what if we underſtand here by Ilands, not land raiſed up in the midſt of waters, but Churches, as they were called, which being environed with a publike or private encloſure, were ſeparated from the buildings neer adjoyning? So then, may we not take both, as well the mountains as the Ilands, to be meant of the Temples and ſhrines of idoles to be thrown down, in this tempeſt, through the Roman Empire? There is none but ſeeth how fitly the notion of mountains agreeth with ſuch an interpretation as this, who is not ignorant, that it is the cuſtome of idolaters to build their altars and ſhrines for their gods, in ſuch high places; whereupon all along throughout the old teſtament, the name of HIGH places is frequent; yea *Ieremy*, 3.23. the name of the mountains and hills themſelves is to be underſtood of the chappels of idols. Truely, ſaith he; *the hills were liers, and the multitude of mountains*, &c. Neither now do Ilands taken for temples, refuſe ſuch interpretation; ſince it is a chief property in Temples, that they be like Ilands; that they be prophaned neither by conjunction with, or elſe by touching upon the walls of other houſes. But if that, haply, pleaſe not, that one and the ſame thing be repreſented by two names; if thou wilt, and art ſo pleaſed, take mountains for chappels in the country, and fields; and Ilands, for Temples of idols, in cities. But in ſuch things as theſe, ſuch ſmall matters ſeem not needful to be over-curiouſly inſiſted upon: as neither, haply, in general, is every ſmall moment of prophetical allegories ſo punctually to be examined by the

the event. It is enough, if the ſubſtance of the matter every where agree. Chap. 6.

Now, this demoliſhing of ſhrines and Temples was effected by the ſame Author, the moſt godly ſtandard-bearer of Chriſt, *Theodoſius*. For *Conſtantine* the great only ſhut up the Temples of the gods, he did not aboliſh them, Except at *Conſtantinople*, and neighbouring places. *Julianus* opened them again. This man at length commanded them to be utterly defaced. The hiſtory is obvious to any; neither is it needful that I here rehearſe, what is recorded of that matter in Eccleſiaſtical writers. Yet haply it will not be unpleaſing to hear *Zoſimus*, a pagan hiſtorian, complaining, or ſtorming at this ſo cruel a deſtiny of his gods. The holy places, ſaith he, of the gods, were battered down throughout all cities and countries; and ſo conſequently they were all endangered, who thought them to be gods, or at all looked up to heaven, and did adore thoſe things which are beheld therein. Surely, after what manner the Lord, when he was about to leade old Iſrael out of the Ægyptian bondage, is ſaid to have executed judgement upon the gods of the Ægyptians; (*Exodus* 12. 12. *Numb.* 33. 4.) after the ſame manner, here, being about to deliver his Chriſtian people from the Romane tyranny, he executed judgement upon the gods of the Romanes.

But thou wilt ſay, had theſe gods no *Atlantes*, when there was ſuch trouble, and the heaven mingled with the earth, who might underprop their falling heaven with their ſhoulders, and encounter the ſtandard-bearers of Chriſt, who thus threw down all before them? yes truly they had; but they ran the ſame fortune with their devils. For the kings of the earth, ſaith he, & the great men, Verſ. 15. and the Tribunes, and the rich men, and the mighty men, & every bondman and freeman, that is, *Maximianus Galerius*, *Maxentius*, *Maximinus*, with *Martinianus Cæſar*, *Licinius*, *Julianus*, Emperors (add alſo, if thou wilt, *Eugenius* and *Arbogaſtes*, tyrants) with all the companions of their infidelity, of what order and degree ſoever, who with might and main endeavoured to defend their ancient Religion, & to help the ſtate of their gods now going to deſtruction, and to reſtore it now fallen and loſt; at laſt are brought to ſuch ſtreights, that *they hide themſelves in dens*, Verſ. 16. *and Rocks of the mountains. And ſaid to the mountains*

and

Chap. 6. Verſe 17. *and to the rocks, fall upon us, and hide us from the face of him that ſitteth upon the throne, and from the wrath of the Lamb. For the great day of his wrath is come, and who ſhall be able to ſtand?* This is a ſhameful repreſentation as wel of them that fly and hide themſelves, as alſo of thoſe that are weary of their lives through deſpair of their eſtates. The like unto which thou haſt, concerning the deſtruction of the inhabitants of Jeruſalem, *Luke* 23.30. Likewiſe, *Hoſea* 10.8. of the deſtruction of *Samaria*, and of the Idols thereof; but the whole, *Eſay* 2. 18.

But here the Reader may obſerve this firſt, that in theſe words is contained the key for the opening of this whole viſion; to wit, that [here] is handled ſome glorious victory of the *Lamb*, whereby he ſubdueth and overthroweth his enemies with a deadly deſtruction. Furthermore, ſince theſe whoſe deſtruction is deſcribed, flye from their enemy the *Lamb*, and are willing to be hidden from his wrath; thence it may appear, though it be directed by no *Synchroniſm*, that that deſtruction is not to be applyed, in any wiſe, to Chriſtian Kings, but to ſtrangers from Chriſt; and, therefore, ought not to be interpreted of the ſlaughters brought upon the then newly Chriſtian Empire by the *Goths*, and other barbarous Nations.

Verſe 17. That which, laſtly, the Kings, Princes, Tribunes, and the other Gentiles which were in the ſame condition with them, do add, *That the great day of the wrath of the Lamb was come, and that none could be able to ſtand:* They are the words of men acknowledging the power of Chriſt, (whom until this time they had contemned in reſpect of their gods) now at length perceiving al further endeavour of reſiſting Chriſtians would become loſt labour. And truely upon the matter all did conceive ſo; but *Galerius*, *Maximinus*, *Licinius*, even with open confeſſion, though againſt their wills, gave glory to God.

For *Euſebius*, with others, is our Author, that *Galerius* (with whom CHRIST began in this judgment) being taken with a filthy and horrible diſeaſe, whereby his body putrified (wormes crawling therein) with an intolerable ſtink; at length, was ſmitten with an inward guilt of his wickedneſſes which he had committed againſt the Church, and having confeſſed his fault to God left off his perſecution againſt the Chriſtians, and by Laws and Emperial edicts haſtened the building up of their Churches, and com-

commanded them to offer up their accustomed prayers for him ; Chap. 6.
and a little while after breathed forth his soul, that was guilty of as great cruelty as ever any, against Christians. *Eusebius de vita Constantini, lib. 1. cap. 50.*

Maximinus a most cruel enemy of Christians, relying upon witchcraft, divinations of Idols, and Oracles of Devils, for all things whatsoever he went about, nevertheless, being once or twice overcome by *Licinius* yet defending the Christian faith, with *Constantine* his colleague, throwing from him the ensigns of his Empire fled, lay hidden in the Fields, and little villages, a certain space, in the habit of a servant: and at length being shut up in *Tarsus* of *Cilicia* and kindled with rage, slew many Priests and Prophets of the gods, (by whose Oracles being perswaded, he had undertaken the war,) as grand impostors, cheaters, and to conclude, as betrayers of his safety: afterward giving glory to the God of the Christians, set forth a decree for their liberty: but being suddainly smitten by God, exacting punishment of so many wickednesses against Christians, with a lamentable and mortal grief, and his flesh by little and little eaten out and wasted, and a length his eyes starting out for heat, wherewith he burned all over (a just retaliation of punishment, which he had devised for Christians) he ended his life, confessing himself to God, and acknowledging that he worthily suffered those things, for his madness, and rashness against Christ. See of the same *Maximinus* in *Histor. Eccles. lib. 9. cap. 8. & 10. & lib. 8. cap. 27.* Also, *de vit. Constantini, lib. 1. cap. 51. 52.*

To conclude, *Licinius*, a forsaker of the Christians, to whose part he had betaken himself a little while with *Constantine*, who greatly boasted to his Souldiers of the multitude of his gods against that one (and he, likewise, but new and strange) God of *Constantine*, (for so he termed him; being overcome in two great battels, (in one whereof, out of an army consisting of 130000. scarce 30000. escaped) at length, when as yet he would not be quiet, being together with his confederates condemned by *Constantine*, according to the law of Arms, was deservedly punished. But when these men, who had been Authors of taking up arms against God, were brought (together with the tyrant) to the place of execution, as before, they had carried themselves insolently, having placed their confidence in vain gods: so, now they confessed,

that

Chap. 6. that they understood, in very deed, what, and how wonderful *Constantines* God was; and they confessed that they did acknowledg him to be the true, and only God. *De vita Constant. lib.* 2. *cap.* 4. 5. 18.

An appendix.

Out of the ancient monuments of the *Egyptians*, *Persians*, and *Indians* (the Authors whereof were *Tarphan*, the interpreter of *Pharaoh*; *Baramus*, the interpreter of *Saganissa*, the King of the *Persians*: (who was of one time with *Diocletian*) and *Syrbachamus*, the interpreter of the King of the *Indians*) *Apomasar*, or, according to others, *Achmetes*, the son of *Seirim*, an *Arabian*, gathered together Ονειροκριτικά, or interpretations of Dreams: as that Nation was both most studious of these and the like arts, and that, from the utmost antiquity: as also, while their Empire flourished, desirous to translate the writings of al Nations whatsoever, into the *Arabian* tongue. This little book, long since in the Greek tongue (the Author being unknown) *Iohannes Leunclavius* brought to light, about an age since, out of the Library of *Joh. Sambucus*; being by the said *Leunclavius* translated into Latine: the same Greek Copie, afterwards, in the year 1603. *Nicolaus Rigaltius*, in his *Onirocriticis*, did set forth, out of the Library of the most Christian King, supplying what was wanting in *Sambuchus* his Copie. In this book is to be seen, that very many of those prophetical representations, which so much puzzle our men, were familiar to the Eastern Nations, at least not unusual in their divinations. But *Tarphan* the *Egyptian* seemeth to be the most ancient of all the Authors, from whom the collection is made; as who not only calleth himself *Pharaohs* interpreter, but very frequently in his interpretations, useth the name of *Pharaoh* for King: so as that it may seem he lived then, when yet *Egypt* had its Kings, who were called *Pharaohs*. The *Persian*, with his King *Saganissa*, was of the same age with *Diocletian*, as I have said. The *Indian* is of a latter age, as who sheweth himself a Christian al along; but the consent of them both with the *Egyptian*, is wonderful.

See Jer. 49. 7. But especially Baruch. 3. 23.

Since therefore we willingly learn the use of words, and phrases, in holy writ, from these Nations in time past bordering upon

on the *Hebrews*, and yet neerer neighbours to them in their manners, and use of speech; why should we disdain the same, here, in the significations of prophetical figures and representations? (since according to the Masters of the *Hebrews*, *deciduum prophetiæ sit somnium*,) Let no man therefore blame me, if I take out of this Author, those things which (to me) seem to make for the understanding of the Figures of the Seales erewhile expounded: the same I shall do afterwards, with the good leave of the Reader (as occasion shall offer it self) in the Trumpets, and the rest of the visions. Chap. 6. *Maiemonides More Neb.* part. 2. cap. 36.

These therefore give light to the first Seal, and partly, to those following, also.

Chapter 233. By the opinions of the *Indians*, *Persians*, and *Egyptians*, a couragious horse, which is called *Pharas* (in Hebrew פרש, in *Arabique*, פרס, a horse) *hath reference, in interpretations of dreams, to eminency and dignity.* * *Hackney horses are taken for a certain inferiour nobility and glory.* * *Equi vulgares.*

If any in his dreams shall seem to be mounted upon a nimble and pampered horse, he shall finde before the people renown and ample estimation, and eminency and worship.

Also, if any one armed shall seem to be mounted upon a couragious horse, he shall attain to authority, with good renown, according to his armes.

Chapter 249. According to the interpretations of the *Persians* and *Egyptians*. *If any shall seem to have held arrows with bowes, he shall with joy insult over his enemies.*

He hath more pertaining to the same purpose, as *Chap.* 152. out of the learning of the *Indians*, concerning the great and long tayl of a horse, signifying the company and train of authority; concerning a curtal'd tayl, signifying the loss as well of liberty as of principality; to wit, if he were a Prince that shall dream that he is mounted upon such a horse. Likewise, *Chap.* 233. Lighting from horseback, if it be voluntary, of voluntary diminution of government; but if unwillingly, it is expounded of surrogating a successor into the dignitie.

Chap. 6.

These things will give light to the third Seal.

Chap. 15. Out of the learning of the *Indians*. *If any shall see in his dream a ballance, or* [*] *a bell, as they call it* (it is a kinde of ballance) *to be hanged in any place; let him understand it of the person of a Judge. And if he have a suite in law, and in weighing he shall see them to be equal one to another; he shall obtain his right.*

[*] *Campanum.*

If he seem to see the ballance equal and clean, let him know the Judge of the place to be just: but if he shall see the scales naught and broken, let him think the Judge of the place wherein he had his dream, unjust.

Likewise, Bushels also with measures have the same interpretation in proportion, but they are applyed to the persons of inferiour Judges.

These things, to the sixt Seal.

Chap. 167. Out of the Monuments of the *Indians*, *Persians* and *Egyptians*. *The Sun hath reference, in interpretation, to the person of a King; and the Moon to the person of a Prince next to the King. Venus, to the person of the Empress or Queen; likewise other great Stars, to honourable personages belonging to the King.*

Whilest I read these things, I am not far from conceiving that glorious title of *Sapor* the King of *Persia*, in his Letters sent to *Constantius* the Emperour [*Sapor King of Kings, partaker of the Stars, brother of the Sun and Moon, to Constantius Cæsar my brother, greeting*] which *Ammianus Marcellinus* imputeth to the *Persian* pride] to be none other then a style peculiar to the Nation, arising from such representations; which ought to seem the less strange to any, when we see even our Heralds in blazoning the arms of Emperours and Kings, to use the name of the Sun, Moon, and other Planets. Hither also is to be referred that interpretation of *Jacob* of his son *Iosephs* dream, of the *Sun, Moon, and eleven stars worshipping him*; which he immediately (as not ignorant of the parables of the *East*) applyeth to his Family; interpreting the *Sun and the Moon* to be understood,

ſtood of himſelf and his wife, as King and Queen; *the Stars*, Chap. 6. of his ſons, as it were Princes of the Family, *Geneſ.* 38. 10. But let us return to our *Achmetes*; and he goeth on, in the ſame Chapter.

If any ſhall ſeem to ſee the Sun in the Heaven wanting light and rayes, the calamity and diſhonour belongeth to the perſon of the King.

If the Sun ſhall ſeem to any to be eclipſed, that portendeth affliction and war to the King.

If any ſhall ſeem to ſee the Sun covered with a cloud, the King ſhall fall into affliction and diſeaſes, according to the manner of the over-clouding.

If any ſhall ſeems to ſee the Sun, the Moon, and Stars gathered together without light; If he be of the number of the Peers, by reaſon of that obſcurity he ſhall fall into utter deſtruction; If he be the King, environed on all ſides he ſhall be aſſaulted by war, and ſhall fall into great affliction.

Chap. 108. Out of the obſervations of the *Perſians* and *Egyptians*. *If any ſhall ſeem to ſee the Stars caſting but a very ſmall light, to be diſparkled, ſcattered, and ful of obſcurity: this reflecteth upon the calamity of the Nobles and wealthy, and the Kings Preſidents.*

THis ſixt Seal being finiſhed, we ſhould immediately, in order, proceed to the ſeventh bringing forth a ſeven-fold plague; as which is joyned immediately with the ſixt. But the Holy Ghoſt of ſet purpoſe hath thought meet to make a little ſtand: until he ſhall ſet forth the ſtate of a certain company of the ſame time with it, as well to be ſafe, as to overcome, under the plagues thereof. We will therefore firſt give what light of interpretation we can to that Viſion. And then we will continue the order of the Seales begun.

THE

Chap. 7.

THE VISION OF THE COMPANY OF THE SERVANTS OF GOD, OR

Of the Elect and faithful Church to be preserved amidst the ruines of the seventh Seal, or the Trumpets, exhibited in a Type

Of an hundred forty and four thousand, sealed out of all the Tribes of Israel, at the beginning of the seventh Seal.

Upon Chap. 7.

THE Vision of the sealed is twice placed; first here, at the entrance of the Trumpets, in the first Propheſie; again, as it were an * oppoſite of the reigning Beast, in the second Propheſie, *Chap.* 14. and that in a double reſpect. Here, as they were to be preſerved amidst the deſtruction of the Trumpets; there, as they were praiſe-worthy for keeping their alleageance to God and the Lamb, when as other the inhabitants of the world, as revolters and Apoſtates, had received the mark

* Ἀντίσυστον.

Chap. 7. of the Beaſt. Out of which it plainly appeareth, that the Propheſie of the Beaſt contemporizeth with the matters of the Trumpets: but how far, is to be determined elſewhere; to wit, not farther then the going out of the ſixt Trumpet, wherein the moneths of the Beaſt are ended with the dayes of the mourning Witneſſes, *Chap.* 11.14. For the preſent, our purpoſe is, to caſt the light of our interpretation to the former viſion of the ſealed, wherein their preſervation is handled: of their deſerving praiſe, afterward, when we come to that.

Verſ. 1. *Afterwards*, ſaith he, (that is, the Viſion of the ſixt Seal being paſt, and the ſeventh, which is of the Trumpets, even now beginning) *I ſaw four Angels ſtanding upon the four corners of the earth holding the four Windes of the earth that the winde ſhould not blow upon the earth, nor upon the Sea, nor upon any tree.*

The meaning is, he ſaw Angels which had power to reſtrain the Windes, that is, the tempeſts of wars, and calamities (out of what quarter of the world ſoever they ſhould proceed,) until it pleaſed God; but at his beck, if he ſhould at any time give the ſign, to give them liberty through the world: not the ſame Angels with thoſe of the Trumpets, but which yet at their ſounding ſhould ſet at liberty *thoſe windes*, one while out of this, another while out of that part of the world, for the waſting and overthrow of the Romane eſtate. For the parable *of Windes*, with the Prophets, doth expreſs *warlike commotions, and hoſtile invaſions, and violent aſſaults*: As *Jer.* 49. 36. *I will bring upon Elam the four Windes from the four quarters of Heaven; and will ſcatter them towards all thoſe windes; and there ſhall be no Nation, whither the outcaſts of Elam ſhall not come.* See the reſt. Alſo *Chap.* 51.1. *Behold I ſaith the Lord, will raiſe up againſt Babylon, &c. a deſtroying Winde.* 2. *And I will ſend into Babylon fanners, and they ſhall fan her, and ſhall empty her land.* Adde alſo, *Chap.* 18. 17. *As an Eaſt Winde I will ſcatter them* (that is, the Jews) *before the enemy*; that is, the King of Babylon. Hither alſo that of *Daniel* ſeemeth to be referred, *Chap.* 7. 2, 3. *Behold, the four windes of the heaven ſtrove upon the great ſea; and four great Beaſts came up from the Sea*: that is, out of the conflict of the Nations every where fighting together, and ſtriving for the dominion and Empire, there aroſe four great Kingdoms. *And*

And I ſaw, ſaith he, *another Angel aſcending from the Sun riſing, having the Seal of the living God:* (haply therefore, it is the Lord Chriſt) *and he cryed aloud to the four Angels, to whom it was given* (to wit, by ſetting the windes at liberty, which they had reſtrained) *to hurt the Earth and the Sea*, 3. *Saying, hurt not the Earth, neither the Sea, nor the trees, until we have ſealed the ſervants of our God in their forehands.* Chap. 7. Verſ. 2. Verſ. 3.

That is, looſe not the Windes, nor ſuffer them to have power of going into, and raging againſt the world. For he nameth the Earth, the Sea, and Trees, anſwerably to the repreſentation of Windes; as to which the Windes are wont to bring dammage; to the Earth, by the ruine of houſes; to the Sea, by ſhipwrack; to the Trees, by a manifold overthrow and rending. *Forbear*, ſaith he, *until we have ſealed the ſervants of our God in their foreheads.* That is, until by imprinting ſome mark upon them, we have diſtinguiſhed, as it were, the elect company of God, over whom theſe deſtroying Windes (which ſhall deſtroy the other company of men) have no power: but over whom, taking regard to their Seal, the Divine providence would continually watch, leſt in this ruine of the Romane State, which the Trumpets ſhould bring, their ſacred Progeny ſhould be extinguiſhed. For ſo proviſion would be made, that neither they who did hurt them ſhould be free from puniſhment, as having tranſgreſſed the bounds of that power which God had given them; and moreover, the dammage, if any were done, ſhould forthwith be repaired by God. It hath alluſion, perhaps, to the place of *Ezek. Chap. 9.* Where thoſe that ſigh, and cry out for the abominations of *Jeruſalem*, are marked by the Angel, to this end, leſt from the ſmiters, they ſuſtaine like deſtruction with the wicked and reprobate.

And ſurely, as touching the event, if any ſhall weigh the ſtate of the times here handled; it will ſeem almoſt miraculous, how it could come to paſs, that the Romane Empire being ſcattered and deſtroyed with ſo great a deſtruction of the cities and Inhabitants; (ſo that the ancient Inhabitants being well neer extinguiſhed, it was inhabited by barbarous nations, & ſtrangers from Chriſt;) Yet the Church there, ſhould continue in the middeſt of theſe evils; the whole world, as it were, falling about her ears; yea

Chap. 7. also (as we shall hear in the proper place) the Beast at the same time polluting whole Christianism with idolatrous worship that she should nevertheless cherish in her bosom a company (as this is) uncorrupted, and for that cause tenderly regarded by God. Of such consequence was it, to be fenced with Gods Seal.

Vers. 4. *And I heard*, saith he, *the number of the sealed; there were sealed an hundred forty four thousand of all the Tribes of the children of Israel*, that is, twelve times twelve thousand, out of every Tribe twelve thousand.

For even as, in the beginning, we have seen the Theater of Visions, or the *Apocalyptique* session described, after the representation and state of the old Synagogue; & a great part of the types of this Book hath relation to it; so that even the counterfeit Christians, in the Epistles to the Churches, for that cause bear the name of counterfeit Jews: so here also the Catholique Church of the Gentiles, to be fenced with the Seal of God, is figured by the Type of *Israel*; the twelve Apostles of that, aptly answering to so many Patriarchs of this. And it is so done, not without good cause; as for other reasons, so specially because the Church, which even from the first rejection of the Jews, hitherto, was gathered out of the Gentiles, succeeded in the room of *Israel*, and was, as I may so call it, surrogated *Israel*; and in that place, for a little while so to be esteemed by God, until, his old

Vers. 9. people again obtaining mercy, *the fulness of the Gentiles shall come in*: that is, *that innumerable multitude out of all Nations, Tribes, People, and Tongues*; which, the sealing of this *Israel* at length being finished, *John* testifieth he saw singing praises to God, and to the Lamb. For this indeed is that (I speak of the surrogation) that the Apostle *Paul* would teach, *Romanes Chap.* 11. whilest he urgeth, *v.* 11. *the fall of the Jews to have brought salvation to the Gentiles*, and *v.* 15. *their casting away to have been the reconciling of the World*. Not that otherwise the Gentiles, in their time, should not have been called, (sithence the whole Quire of Prophets proclaim, that the Gentiles should be gathered to the glory of *Israel*, and turned to the Lord; which neither the Jews of old nor at this day, doubt of:) but that, not by this calling, which was by anticipation, substitution, and for provocation to jealousie, except the Jews had first renounced Christ. The discreet

discreet Reader may know what I mean. *It was necessary*, saith the *Apostle*, *Acts* 13.46. *that the word of God should first have been opened to you: but since you reject it, and judge your selves unworthy of everlasting life; loe, we turn to the Gentiles.* But concerning the preventive conversion of the Gentiles (that is, which should go before the restoring of the Jews (that I may give notice of that also) that testimony of *Amos* seemeth to be taken, approved by *Iames*, in the Council of the *Apostles*, *Acts* 15. and for that purpose, perhaps, then preferred before other Prophesies which other where might have been had, concerning the choosing of the Gentiles to be the people of God. For he meaneth, that not only *the name of the Lord should be called upon* * *the Gentiles* (that is, that the Gentiles should become his people;) but also, that that in part should then happen, whilest yet *the tabernacle of* David *should lye fallen down*, that is, the kingdom of Israel should not as yet be restored by Christ: *After those things*, saith he, *I will return and build again the tabernacle of* David *fallen down: and I will build again the ruines thereof, and will set it up*: v. 17. *that the residue of men might seek after the Lord, and all the Gentiles upon whom my name* [ἐπικέκληται] *is called*, that is, that the rest of the men, together with those Gentiles upon whom, heretofore, my name was called, then at length should again seek after, and worship me the true God. For, as for that which is now had in the Hebrew Text: אדם שאריתי למען ירשו, that is, ὅπως ἂν κατακληρονομήσωσι τὸ κατάλοιπον τῆς ἐρυθρείας, *that they may possess the remnant of Edom.* The ancient Copy seemeth to be read למען ידרשו אל שאריתי אדם, that is, ὅπως ἂν ἐκζητήσωσι οἱ κατάλοιποι τῶν ἀνθρώπων τὸν κύριον, *that the remnant of men may seek the Lord.* Yet notwithstanding, out of the Hebrew reading which is now used, the same (it seemeth) may be gathered, concerning the * preventive choice of the Gentiles to be the people of God; to wit, in this sense: the restored Jews, then when the Tabernacle of *David* that is fallen down shal be raised up, shall inherit the remnant of Edom, as also the Gentiles upon whom the name of the Lord heretofore had been called. Therefore some of the Gentiles shall become the people of God, before the raising up of the Taber nacle of *David*. But enough of these things.

Chap. 7.

Vers. 17. *Super gentes.*

Vers. 16.

Vers. 16.

* *anticipata.*

As concerning the number of the sealed, the number of twelve

Chap:7. twelve is an enſign of the Apoſtolique race, which by multiplying the thouſands as wel of each tribe in particular, as of al in general, doth expreſs the Apoſtolique progeny; a progeny indeed, though encreaſed into more thouſands, yet no whit degenerate, but expreſſing their parents faith and holineſs. For even as to have the number of the Beaſt (as we ſhal after hear) doth deſign the race of the Beaſt, or which follow the Beaſt: ſo alſo, to bear the number of the Apoſtles, doth denote the legitimate off-ſpring of the Apoſtles. That this is the moſt true meaning of that multiplication by twelve, the Analogy of new Jeruſalem ſheweth; in the frame whereof, and the dimenſion of the Gates, Foundations, Court, compaſs of the walls, longitude, latitude, altitude, the ſame number of twelve, or multiplication by twelve is uſed. And that we ſhould no further doubt to what end that number of twelve tended; lo, concerning the twelve foundations of the wall it is expreſſely ſaid, that *the names of the twelve Apoſtles of the Lamb* were written in them, *Chap.* 21.14.

Verſ. 5. &c. *Of the tribe of Juda, of the tribes of Reuben, Gad, & Aſer, Nephthali, Manaſſes, Simeon, Levi, Iſſachar, Zabulon, Joſeph, Benjamin,* of every of them, are ſealed twelve thouſand.

No other where in the whole Scripture, are the tribes reckoned up in this order, though otherwiſe they be diverſly reckoned. For beſides, that *Dan* at all appeareth not, nor the name of *Ephraim* is heard of; in the reſt, there is a departure from the rule of all reckonings which are other where found; neither is either the order of nativity, or of birth-right, or of habitation kept; but the laſt mingled with thoſe in the middle, and the younger ſons of the handmaids are once or twice ſet before the elder born of the wifes; ſo that it is not to be doubted, but that ſome ſpecial myſtery of the type lyeth hid in an order ſo new and unaccuſtomed. This we ſeem to have found out, in ſome meaſure, by Gods bleſſing upon our undertakings, to wit, thus:

firſt, from this type *Dan* is rejected, *Ephraim* is not ſpoken of, as being Ring-leaders and Captains of the Iſraelitiſh Apoſtaſie (*Judges Chap.* 17. & 18.) and the ſame, in the time of the kingdom, were the receivers of the publique idols at *Dan* and *Bethel*: wherefore they were altogether unfit to repreſent the Profeſſors of pure Religion.

But that notwithſtanding the number of twelve may be filled,

led, *Levi* is set for *Dan*; the name of *Joseph* tacitly supplyeth *Ephraim*. Chap. 7.

The number thus setled, the sons of the wives and the handmaides are intermingled without regard of birthright, and the children of the handmaids, are adopted for the children of their Mistresses. For in Christ *there is neither bond, nor free*, but are all of one account. Gal. 3. 28. Colos. 3. 11.

Since therefore the sons of *Lea*, as well natural, as adopted, are twice so many as *Rachels*; to wit, of the first eight, of the other only four: thereupon this order is observed in reckoning them up, that by a double account also four of *Lea* her sons by course are set together with two of *Rachels*: but on both sides, those tribes, as the better, are preferred before the rest, which some acts, (mentioned in sacred writ,) either of their own, or of those descended from them, had commended, concerning the true worship of God, and zeal towards him. The off-spring of *Lea* deservedly leadeth the first troope, in regard of the prerogative of Christ, the Prince of that company, as springing out of that stock: in this manner.

The first quaternion of the sons of *Lea*.	1. *Juda* 2. *Reuben*. 3. *Gad*. 4. *Aser*.	The other quaternion of the sons of *Lea*.	7. *Simeon*. 8. *Levi*. 9. *Issachar*. 10. *Zabulon*.
The first couple of the sons of *Rachel*.	5. *Nephthali*. 6. *Manasses*.	The other couple of the sons of *Rachel*.	11. *Joseph*. 12. *Benjamin*

The reason of the order of the sons of Lea.

Out of the sons of *Lea*, as thou seest, *Juda*, *Reuben*, *Gad*, *Aser*, make up the first quaternion, as enobled above the rest with that * name which the type is to resemble.

Amongst these the first place, as it is meet, is given to *Juda*; for Christ the King of the faithful issued out of that tribe.

The second to *Reuben*, whom that famous Protestation concerning the *Altar of Witness, built at the bank of Jordan enobled; whereby he deserved, that he should not submit his birthright

* The name of Christ.

* μνημοσυνεῖον. *Iosh.* 22. 21.

Chap. 7. right (for he was the first born) to any other then *Iuda* the kingly tribe.

Gad obtained the third place, as he was *Reubens* companion in that famous Protestation of retaining the true worship of God: and moreover famous for *Eliah* the Prophet, and *Iehu* the King, the destroyers of *Baalism.*

Verse 6. To conclude, the fourth and last place in this quaternion *Aser* taketh; famous for the widow of *Sarepta*, who fed *Eliah* (for *Sarepta* belonged to the lot of *Aser*;) as also noble for *Anna* the Propheteſs an *Aſerite*, who gave testimony to Christ, when he was presented in the Temple according to the Law; but not to be compared with the three former, because either of them was a woman.

Verse 7. *Simeon*, *Levi*, *Issachar*, *Zabulon*, are cast into the last quaternion; for that they are honoured with few or no names, or, if they had any, they are after blemished with some wickedness. As the zeal of *Levi* whereby he approvedh imself in the wilderness, (to say nothing of the sedition of *Korah*) was defaced by his continued fellowship with the Apostate and Idolatrous Israelites. For *Ionathan* the Levite, the nephew of *Moses*, joyned in assistance of worshipping Idols, as well with *Micha* the Ephraimite, as also with the thievish Danites, the first Idolaters after the death of *Ioshua*, *Iudges* 17 *ver.* 10. & 18. 30. It may be, also, the substitution of *Levi* in the place of *Dan* might occasion his thrusting down into the last quaternion.

Further, since the brethren of this quaternion have nothing, wherein any do excel others: therefore they keep the order of nativity unchanged, and in what rank any is born, according thereto he is reckoned.

The reason of the order of the sons of Rachel.

Verse 6. Among the children of *Rachel*, the couple *Nephthali* and *Manasses* lead the Family; *Ioseph* and *Benjamin* close the troope. *Nephthali* and *Manasses* are preferred, because the first was famous for *Barach* who vanquished *Sisera* the Canaanite, so for *Hiram*, whose father was a *Nephthalite*, the maker of the instruments and furniture for the Temple of God (1 *King.* 7. 14. with 2 *Chron.*

2. 14.) but also for a greater reason yet, (of which afterwards) the second was noble in respect of *Gedion* the subverter of *Baal*, and *Elizeus* the Prophet. Chap. 7.

Indeed the glory of Christ his habitation extolled *Nephthali*, though he were but the son of a handmaid, *above Manasses*: who likewise beginning his function, fixed his dwelling, and seat of his preaching, in Capernaum the most noble City of *Nephthali*, and the Metropolis of all Galilee: from whence, as it were from the Episcopal City, he went through all Galilee with his Apostles, over and over, teaching the Gospel of the Kingdom in all Synagogues and Villages, and being glorious by miracles of healing. For this, Reader, I would have thee to mark, out of the Evangelical Historie, (because many observe it not) that our Saviour, all the time that he was conversant upon the Earth, dwelt in Galilee: but in Judea, the chief seat as well of his Nation, as Tribe, he was not seen but at times of Feasts. And this is that which *Esay* long ago had foretold, *Esay* 9.1,2. *Matth.* 4.14. *That, that Wonderful Counsellour, the Mighty God, the Author of Eternity* (*Septuagint.* Παλεῖα τὲ μέλλοντ☉ αἰῶν☉.) *the Prince of Peace*; in one word, the *Messia*, should be a Galilean; and as it were in recompence and consolation for the captivity, which Galilee, first of all, before other the Regions of the Holy Land, then lately had suffered by the Assyrian, (2 *Kings* 15.29.) he would make that coast, especially, famous by his presence; in special, that high way, called the *Way of the Sea*, where coming out of *Syria* to *Iordan*, it passeth through the middle of Capernaum; and thence going forward along the Sea of Galilee, leadeth into Egypt. Let us hear himself, כעת הראשון הקל ארצה וכלון וארצה נפתלי והאחרון הכביר דרך הים עבר הורדן גליל הגוים העם ההלכים בחשך ראו אור גדול ישבי כארץ צלמות אור נגה עליהם: which, the Vulgar distinction set aside, of it own accord, and word for word, is thus translated: *As at the first he made base* the land of *Zabulon*, and *the Land of Nephthali*; (to wit, as I said, by *Tiglathpilleser*) *so at the last he shal make it glorious* [and renowned:] *for the way of the Sea* (troden under foot by the Assyrian) *at the passage of Iordan* (there is Capernaum seated) *Galilee of the Gentiles*; *the people which walked in darkness* (to wit, of affliction) *saw*

See *Ad icon. Tab. Nephthal.* and them Authors, *pag.* 115. 6.

Chap. 7. *saw a great light, to the dwellers in the Region of the ſhadow of death a light is riſen, &c.* Wilt thou know whence and who is the Author of the bleſſedneſs of Galilee, and in that way by the Sea ſide, where the Foord of Jordan is? he preſently ſheweth, *Becauſe a childe is born to us, a Son is given to us, and the principality ſhall be upon his ſhoulder, and his name ſhall be called Wonderful, Gouncellour, the mighty* GOD, *the Father of Eternity, the Prince of Peace.*

Iſa. 9. 6.

But thoſe words כי לא מועף לאשר מוצק לה (at which ours, allmoſt treading the ſteps of the Jews, who never underſtood this Propheſie,) begin this Chapter (with great diſturbance of the ſenſe,) with *Ierome*, and the Kings Bibles, I annex to the ſentence of the Chapter going before; and tranſlate them, *Becauſe there is no darkneſs to him which is anguiſh to himſelf*, that is, in that lamentable and afflicted ſtate of things, into which the Iſraelitiſh Common-wealth at that time, according to the commination of the Law, is reported to have fallen, and as it were evidently ſet before their eyes; men were brought to indignation and deſperation, in that they did ſee the enemy by whom they were oppreſſed, to be in proſperity, and no evil hap to befal them. Verily it maketh much for the Chriſtian faith, that this Oracle of the *Meſſia* of Galilee be clearly underſtood, and to be aſcertained of the fidelity of *Matthew* alleadging it: Wherefore I would upon this occaſion add this light, ſuch as it is, unto it, hoping that it will not be unacceptable to the Reader. I return to the *Revelation*, and this further I will add, before I let paſs *Nephthali*; that even as *Iuda* gained the firſt place among the ſons of *Lea*, by reaſon of the ſtock of Chriſt: ſo *Nepthali*, among *Rachels*, for his dwelling; that the prerogative of Chriſt on both ſides might excel, by the name of whom as Lord and Emperor, this company (as in the proper place we ſhall hear) is intituled.

Verſ. 8. *Ioſeph* and *Benjamin* remain, being caſt back to the laſt couple of *Rachels* children. The former of whom the ſin of *Ephraim* thruſt down into this place: for it is *Ephraim*, who is hidden in the name of *Ioſeph*, unworthy by his own to be heard of in this Catalogue, (as well becauſe he was the leader of the Idolatry of *Iſrael* whereof *Micha* was the author, as alſo for the outragious Apoſtaſie whereof *Ieroboam* and *Achab* were authors.) To conclude,

clude, the hatred of *Saul* the *Benjamite* against *David* (considering that he was the chief of the ſtock of Chriſt, and the Type of him) did hinder *Benjamin* (otherwiſe the youngeſt) of a higher degree; as alſo the curſes of *Shimei* againſt the ſame *David*. Chap. 7.

A ſentence, for memory, compact of the ſignification of the names, by which the Tribes are called: wherein are declared, as well the order of the Tribes ſealed, as alſo the diſpoſition of the ſame company, the wreſtling, and the reward from God.

Juda — *Confitetur Deo*	Confeſſion is made	Cultus purus & rite Chriſtianus.	
Reuben — *intuendo filium*	to God, looking upon		
Gad — *Cautus*	his Son, by the com-	Pure & truly Chriſtian worſhip.	
Aſer — *benedictus.*	pany of the bleſſed:		
Nephthalim-Luctantur cum	they wreſtle with	*Lucta.*	
Manaſſes--obliviſcentibus	thoſe that forget	Strife or wreſtling.	
Simeon — *obedientiam.*	Obedience:		
Levi — *Adhæſio, ſcil. Chriſto*	by cleaving (to wit) to	Præmium	
Iſſachar — *mercedem*	Chriſt, a reward		
Zabulon — *habitaculi ſc. æterni*	of habitation (to wit) eter-	?	
Joſeph — *adjiciet*	ſhall be added (nal life	The reward	
Benjamin--filio dextræ.	to the Son of his right hand		

The bleſſed company (*the company of the ſealed,*) confeſſeth or praiſeth God, beholding his Son (that is, *Chriſt the only Mediator*. They ſtrive with thoſe that forget obedience; (that is, with *Antichriſtians.*) A cleaving to *Chriſt*, ſhall add a reward of habitation (to wit, *eternal*) to the Son of his right hand, (that is, *to him him whom God accounteth greatly of*) *or otherwiſe.* To them that cleave to God a reward of habitation (that is, *life eternal*) ſhal be added by the Son of his right hand, that is, *Chriſt.*

To this narrowed and afflicted eſtate of the Church in the type of the ſealed of *Iſrael*, the ſtate thereof, moſt ample and moſt happy, ſucceedeth, in the repreſentation of innumerable palm-bearers, out of every Nation, People, Tribe, and Tongue. *After theſe things*, ſaith he, *I ſaw, and lo a great multitude, which no*

man

Chap. 8. Verſ. 9. Verſ. 10. *man could number, out of every Nation, and People, and Tribes, and Tongues, ſtanding before the Throne, and before the Lamb, clothed with white garments, and Palmes in their hands. And they cryed with a loud voice,* ſaying; *ſalvation to our God who ſitteth upon the Throne, and to the Lamb, &c.* But this viſion, ſeeing it belongeth to the ſeventh Trumpet, neither can be elſewhere fitly and clearly unfolded, by reaſon of ſo many things to be foreknown, we will defer the expoſition thereof thither. For the preſent, let that ſuffice which now hath been ſaid in general; and let the Reader remember, that both theſe Viſions certainly do joyntly go through the whole ſpace of the ſeventh Seal, or of the Trumpets; but that the company of the ſealed doth ſeverally ſynchronize with the ſix firſt Trumpets: the Palm-bearing multitude with the ſeventh Trumpet. And ſo having done with the interpretation of the interpoſed Viſion or Viſions, let us take in hand again the intermitted *ſeries* of the Seals.

The meaning of the ſeventh Seal, that is, Of the ſeven Trumpets.

At Chap. 8. THe *ſix firſt Seals* have been handled, wherein the ſtate of the Empire as yet ſtanding and flouriſhing, until that the dominion of Idols ſhould fall, was deſcribed by inteſtine chances: the ſeventh ſucceedeth, the matter whereof is *Seven Trumpets*, wherein are opened, by accuſtomed repreſentations for that purpoſe, the deſtinies of the decaying and falling Empire being to be ruined by a ſeven-fold order of plagues, the Trumpets ſounding the allarm to the battel of its deſtruction, to wit, God taking puniſhment, by that deſtruction, for the blood of ſo many Martyrs ſhed by the Roman Emperors.

Exod. 21. 28. Gen. 9. 6. He which wil not ſpare even the bruit beaſts, if at any time they ſhould ſlay a man, (his image) ſhould not he require the blood of his ſervants at the hands of the Empire, which for ſo many years had ſlain the Martyrs? Neither ought the late godlineſs of Chriſtian Emperors there governing, to ſtay Gods juſtice; any more then the godlineſs of *Ioſia*, that the Kingdom of *Iuda*, being

being guilty of bloud-shed by *Manasses*, should escape the destruction decreed by God. This revenge the souls of the Martyrs groning under the cruel slaughter of the fifth Seal, importunately begged by prayers: this God promised so soon as the Romane Tyrant had fulfilled his measure, by adding of those who yet remained to be slain, *Chap.* 6.11. This time was now come. Wherefore the Angel, the Priest of Heaven (as the manner was, with the prayers of the people made in the Temple) standing at the Altar of incense, sendeth up *those prayers* to the Throne of God in the smoak thereof; and putteth him in mind. Chap. 8.

In the mean space, *Silence was made in heaven for half an hour*; to wit, according to the custome of the Temple, in performing such a kind of service. For it is manifest there was silence used in religious worship in the Temples, almost every where; for they said to the people, *Be silent*. That was observed by the people of God, then, when incense should be offered: For while the Sacrifices were offered (which was the first part of the Liturgie) the Temple resounded with Songs, Trumpets, and other Instruments of musick, 2. *Chron.* 29.25. unto the 28. But at the time of the Incense all was silent, and the people inwardly prayed to themselves, *Luke* 1.10. To this therefore is the allusion, while the Angel was offering at the golden Altar, there was, as is said, *Silence in Heaven for half an houre*, that is, the whole time of Incense. *Chap.* 8.1, 2, 3.

Which at length being finished, *The Angel filled the Censer with fire of the Altar, and cast it unto the Earth*, to wit, that by this Ceremony he might shew to what end those prayers tended, which ascending up together to God he had perfumed with a sweet savour; to wit, to obtain revenge upon the inhabitants of the earth, who had hurt the Saints, yea had shed their bloud. Vers. 5.

And these prayers immediately have their answer: *For there were* (saith he, to wit, out of the Throne, or most holy place of the Temple, as *Chap.* 4.5.) *voices, and thunders, and lightnings, and an earthquake*. In which words is described the Oracle בת קול*, that is, *the daughter of that voyce*, or *thunder*, whereby God in times past to his old people gave answers, and with the same here he granteth the prayers of the Saints. For we must know, in the *Hebrew* tongue, φωναὶ καὶ βρονταὶ, *voyces and thunders*, mean So also, *Acts* 4. 31. God answered the praiers of the Apostles by an earthquake.

* *Bath kol.*

Chap. 8.
* And.
* When by two words one thing is signified.

the ſame thing; for thunders are called קולות, that is, *voyces*. Therefore either * καὶ is to be taken by way of explication, for [*that is:*] or, which I rather conceive, by the figure * Ἐν διὰ δυοῖν, *voyces* and *thunders*, are *voyces of thunder*, or *with thunder*.

For God, for the moſt part, did promulgate his decrees with thunder, even as God gave the Law, *Exod.* 19. 16. Yea, that onely Oracle remained to the Jews that were left after the Babylonian captivity. An example whereof is in our Evangeliſt *John*, *Chap.* 12. 28, when the Lord had ſaid, Πάτερ δόξασον σου τὸ ὄνομα, *Father, glorifie thy name: there came,* (ſaith he) Φωνὴ ἐκ τοῦ οὐρανοῦ, καὶ ἐδόξασα, καὶ πάλιν δοξάσω, *a voyce from heaven, I have both glorified it, and again I will glorifie it*; it followeth there, *And the multitude that ſtood by, and heard it, ſaid, It thundered. Others ſaid, An Angel ſpake to him,* that is, ſome ſaid בת קול, a thunder from Heaven, or joyned with a voice from Heaven, that is to ſay, *the daughter of thunder*; but others, that an Angel ſpake. And hence it is, that in the *Revelation*, not in this place onely, but otherwhere often thunder is joyned with Oracles and voices from Heaven, as *Chap.* 4. 5. *Chap.* 6. 1. *Chap.* 10. 3. You may ſee *Ariſtarch. ſacr. clariſſ. Danielis Heinſii, pag.* 277. and 455.

Verſ. 6.

The offering thus ended, and the prayers of the Saints granted by God in a voyce of thunder, *The ſeven Angels who had the ſeven Trumpets prepared themſelves to ſound.*

It is granted among all Divines, that the works of divine providence and government, are executed by the adminiſtration of Angels. The Angels therefore in thoſe viſions, hold their place, over whom they are appointed by God to bring things to paſſe; and what is executed by the joynt power and acting as well of Angels, as of men, that is ſaid to be brought to paſſe, the Angels being Authours, as it were guides and Captains. So that they ſeem to me to erre altogether from the ſcope, who think ſome other myſterie lieth hidden under theſe names of Angels. The Angels therefore, the Trumpeters, of whom the ſpeech is here, are they which are appointed to direct the plagues of the Trumpets, uſing thoſe men for execution, by whom it pleaſeth God to bring to paſſe his decrees.

But the foure firſt of theſe Trumpets are of ſuch plagues as are of leſſe extent, and not ſo great; to wit, which reſting, for the moſt part, upon the *Weſtern* or *Latine* world, the Biſhop of *Rome*, which

which waa hereafter to be the head (at leaſt of that world) was to cure. In the right application of which repreſentations, here alſo the Reader may obſerve, that the Romane Empire, with the reſt of the Kingdoms of the world, by the holy Ghoſt are tacitly reſembled to the body of the world, the parts whereof are *Earth, Sea, Rivers, Heaven, Starres*; in that manner, that the body of every Empire may have alſo his Earth, which may be inſtead of that Earth, to wit a certain bottom and *Baſis*, on which the weight of the whole government may reſt; the *Sea* likewiſe, which by environing its Earth, beareth altogether the likeneſſe of the *Sea*, (this is the largeneſs or extent of the Dominion.) The policick *Rivers* alſo, which after the manner of other rivers, have their beginning from their *Sea*, and thither return: ſuch are Provinciall Magiſtrates, and other miniſters of the Dominion, together with the Provinces themſelves, the channels of the Rivers. To conclude, the *Sunne* and other *Starres*, in the heaven of Sovereigne power, reſembling the *Sunne*, the *Moon*, the *Starrs* in the worldly heaven. This analogie being obſerved, the interpretation, as altogether confirmed with the figures of the old Prophets, will be ſo eaſie, and altogether the moſt convenient to the matter in hand. Chap. 8.

Now, that there is ſo oft repetition of the *third part, as of the third part of the Trees of the Earth, the third part of the Sea, of the Rivers, of the Heaven*, that I take to be meant of the bounds of the Romane Empire, comprehending in the compaſs thereof the third part of the known world in *Iohns* time. The which ſeemeth may be proved out of that, that afterwards, *Chap.* 12. *verſ.* 3, 4. *The Dragon having ſeven heads and ten horns* (that is to ſay, the heathen Romane Empire) is ſaid to have drawn *the third part of the ſtars of Heaven with his tail, and to caſt them unto the earth*; that is, to have ſubjected the third part of the Princes and Rulers of the world to his Empire. Theſe things thus premiſed, let us come to the interpretation of the ſeverals.

And the firſt Angel ſounded, and there came Hayl and Fire mingled with blood, and they were ſent upon the Earth: and the third part of the Earth was burned, and the third part of the Trees was burnt up, and all the green graſs was burnt up. Verſ. 7.

Chap. 8. 8. *And the second Angel sounded, and as it were a great Mountain burning with fire was cast into the Sea; and the third part of the Sea became blood,* 9. *And the third part of the creatures which were in the Sea and had life died, and the third part of the ships perished.*

10. *And the third Angel sounded, and there fell a great Star from heaven burning as it were a Lamp, and it fell upon the third part of the Rivers, and upon the Fountains of waters.* 11. *And the name of the Starr is called Wormwood; and the third part of the waters became Wormwood, and many men died of the waters, because they were made bitter.*

12. *And the fourth Angel sounded, and the third part of the Sunne was smitten, and the third part of the Moon, and the third part of the Starres, so as the third part of them was darkened, and the third part of the day shone not, and the night likewise.*

The first Trumpet.

The first Trumpet of the seventh Seal, entereth at the Romane Idol-government, now at length beaten down and shaken at the going out of the sixth Seal; and being about to strike the first blow to the Empire now entring into ruine, it destroyeth the third part of the Earth with a terrible storm of *Hayl with fire and blood:* that is, it wasteth *the territory* or *people* of the Romane Empire (to wit, the *Base* and ground of that politicall Universe) with a terrible and bloody breaking in of the *Northern* Nations; it vanquisheth and consumeth the Nobles, and common people.

You may see the representation of *Hayl* tending to the same purpose, I mean to signifie an *hostile violent* assault, *Esay Chap.* 28 *vers.* 2. *Behold, the Lord hath a mighty and strong one,* (he pointeth at *Salmanassar*:) *as a tempest of Hayl, and a destroying storm, as a flood of mighty waters overflowing, he shall cast down to the Earth with the hand,* Ver. 3. *the crown of pride, the drunkards of Ephraim shall be trodden under foot.* Also *Esay* 30. 30. Concerning the slaughter to come upon the *Assyrians*: *And the Lord shall cause his glorious voyce to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and flame of de-*

vour-

vouring fire, with ſcattering, and tempeſt, and Hail-ſtones. 31. *because Aſſur ſhall be beaten down through the voyce of the Lord*, &c. Here is to be obſerved, becauſe hail is wont to be with lightening, eſpecially in the hotter Regions; therefore with the mention of *Hail* is joyned *Fire*, as well here by *John* and *Eſay*, as alſo *Pſal.* 18.13,14. yea in the Hiſtory, *Exod.* 9. 23. But *John* hath mixed Blood alſo, beyond nature; that he might ſhew by this token, the whole repreſentation to reflect upon *Slaughter*. Concerning the repreſentation of *Hail*, let the Reader ſee alſo, *Eſay* 32. 19. and there, the Chaldee Paraphraſt. Chap. 8.

Furthermore, the ſame Paraphraſt doth teach, that *Trees* in Prophetical parables do ſignifie *great Lords, and wealthy men*; and for *Oakes of Baſan*, *Eſay* 2.13. he hath put *Princes of the Provinces*; for *Cedars*, *Eſay* 14.8. *wealthy men*; for *Firre trees*, ſometime *Princes*, *Eſay* 37. 24. ſometimes *Kings*. *Eſay* 14. 8. by which ſaid paraphraſt alſo, that of *Zach.* 11.2. *Howl ô Firre tree, becauſe the Cedar is fallen, becauſe the magnificent are ſpoiled: Howl ye Oakes of Baſan, becauſe the fenced wood is fallen*; is thus Paraphraſed; *Howl ye Kings, becauſe the Princes are broken; who ſo were rich, are ſpoiled*: *Howl ye Rulers of Provinces, becauſe the countrey of your fortitude is waſted.* Whence from the Analogy it is eaſily gathered, that *green graſs* is taken for the common people; when, as here, it is joyned with *trees*.

Now that we may pick ſomething out of Hiſtory concerning the event, I will derive (until ſomething more certain ſhall appear) the beginning of this trumpet from the death of *Theodoſius* the firſt, that is, from the year of Chriſt 395.; becauſe then Chriſtian Religion ſeemed plainly to have triumphed over the gods of the Heathen; and withal, as it were in a certain common term of the former Seal ending, and this beginning, the invaſions of the Barbarians (ſomething attempted before, but in the years next following, the Empire being again quieted,) ſuppreſſed, at length began in a horrible manner to be ſtirred up, and to fall upon almoſt the whole Romane Empire, by fire and ſword continually and cruelly waſting and ſpoiling it.

For this very yeer *Alaricus* firſt brake in, out of Thracia, upon Macedonia with a huge Army of Gothes and other Barbarians, ſparing neither towns nor men. Thence marching forward thorow Theſſaly, taking the ſtreights of Thermopilæ, he came down

Chap. 8. into Greece, that is, Achaia, where he razed all the cities except Thebes and Athens. He forcibly entred Peloponnesus; he wasteth Corinth, Argos & Sparta. Thence he brought himself into Epirus, where he goeth on to make the same ransackings & destructions.

The year following leaving Epirus, he invaded Achaia; and the same, together with Epirus, and the bordering Provinces, for full four years space, he laboureth shamefully to destroy by setting them on fire, and razing them.

When thus for five years he had afflicted the East with cruel ransackings, he set his minde to invade the West: he passeth into Dalmatia and Pannonia, and those regions he razed far and neer. Hear *Ierome*, who then lived, bewayling the state of this time, the tempest hitherto raging; *Epist.* 3. *The Romane bloud is daily shed between Constantinople and the Iulian Alps: The Goth, the Sarmatian, Quadus, Alanus, the Hunns, the Vandals, the Marcomanny do force and take by violence, Scythia, Thracia, Macedonia, Dardania, Dacia, Thessaly, Achaia, Epirus, Dalmatia, and all the countrey of Pannonia. How many Matrons, how many godly Virgins, and comely and noble bodies were mocking-stocks to these beasts? The Bishops taken, the Presbyters and divers Orders of the Clergy slain. The Churches overthrown, Horses stabled at the Altars of Christ, the reliques of Martyrs digged up. The Romane Empire goeth to ruine; what heart dost thou think have the Corinthians now, the Athenians, Lacedemonians, Arcadians, and all Greece, over whom the Barbarians command?*

But the year following, being of Christ 401. the same *Alaricus*, the Gothes, Alanes, and Hunns following him, about to wage war in Italy also, brake thorow *Noricum*, and came thorow the * Forrest of Trent into Venice; those Cities in a short time he brought under his power, and besieged the Emperour *Honorius* at *Hasta*; so that almost all in Italy now thought upon removing. But here, at length, *Stilicho* the General of *Honorius*, having gathered a great Army, stayed his fury, and constrained him being once or twice overcome and wearied with battels (which fell out against him) to retire into Pannonia, whence he came. Out of which, a little after a league being made, and he honoured with a Military government by *Honorius*, he departed into *Illiricum* a Province of the East.

* *Vid continuum Saltum.*

Alaricus being quiet a little while, yet lest, thenceforth, the West

Weſt ſhould be at any time * idle, forthwith in the year 404, a- Chap. 8.
nother memorable violent breaking in of the Barbarians upon * *feriatetur.*
Italy is undertaken, *Radagaiſo* a Scythian being Chieftain; who with an Army of Gothes, Sarmatians & Germanes, to the number of two hundred thouſand, the fortifications in the Alps being beaten down, he paſſeth into the Venetian region, Æmilia, and Hetruria, and beſiegeth Florence; where being vanquiſhed, with a great ſlaughter, by *Stilicho*, he is taken and beheaded.

This enemy, howſoever terrible, in a ſhort ſpace of time, and with leſs loſs, being taken away, preſently in the year 406, the third, and that the moſt grievous and deadly inrode of the Vandales and Alanes, is made upon the Weſt; theſe taking with them the Marcomanni, Heruli, Swedes, Alemans, Burgundians, with a rabble of other Barbarians: whereby, firſt France, then Spain, and laſtly Africa, are taken, and afflicted with all kinde of calamities. Which deſtructions *Ierome* (Epiſt. 11.) hath thus partly expreſſed, partly implyed. *Innumerable*, ſaith he, *and moſt fierce nations have taken whole France. Whatſoever is between the Alps and Pyrenæan mountains, which is encloſed with the Ocean and the Rone, the Quadus, the Vandale, Sarmatian, Alans, Gipides, Heruli, Saxons, Burgundians, Almeans, and Pannonian enemies have deſtroyed. Mentz is taken, and plundered, and many thouſands ſlain in the Church. The Vangions with long ſiege deſtroyed, the ſtrong City of Rhemes, the Ambians, Attrebates, Morini, Tornacis, Nemete, Argentoratus, tranſlated into Germany. Aquitane, and the Provinces of Novem populorum, Lyons and Narbon, excepting a few Cities, are all razed. I cannot mention Toloſa without tears, which that it is not yet deſtroyed, the merits of Exuperius that holy Biſhop, are the cauſe. Spain it ſelf, even now ready to periſh, trembles; Rome ranſoms her life with gold.*

And this was that terrible ſtorm of *Hail mixt with fire and blood*; a repreſentation truely of ſo eaſie an application, that there fell ſo apt a thing from *Niceph. Gregor. l. 2. c. 7.* never ſo much as thinking of the Revelation, but yet treating of the Scythians, that I cannot but ſet it down: As, ſaith he, *terrors from heaven are oftentimes ſtricken into men by God, as lightenings, flaming fires, and ſuddain ſtorms, &c. So theſe Northern and Hyperborean terrors are reſerved by God, that they may be ſent for puniſhment, when and upon whom it ſhall ſeem beſt to his providence.* But I will add a

Chap. 8. Corollary also out of Achmetes, for the Readers further confirmation.

A Corollary out of Achmetes, concerning the signification of Hail, Fire, and Trees, in his interpretation of dreams.

In the 191 *Chapter*, out of the Rules of the Indians, Persians and Egyptians: *Snow, Hail, Ice; do portend miseries, cares, and torments.*

If any shall seem to see Hail any where fallen, let him expect a suddain hostile assault.

If he shall seem to see Hail, which shall have hurt the stalkes of Wheat or Barley: in that place where the stalkes were broken, warlike slaughters shall happen.

Also *Chap.* 159. out of the declaration of the Indians, *Chap.* 160. out of the explication of the Persians and Egyptians, *Fire signifyeth death, war, fightings, punishment and affliction, If it shall seem to burn any thing or any one.*

Also *Chap.* 151. The Persians, Indians, Egyptians, interpret trees to signifie men, chiefly Magistrates, Peers, and honourable men: as,

If any shall seem to himself to water trees, and to prune them, he shall be an honourable man, and a nursing father of the people.

If a King shall seem to himself to have planted trees, he shall ordain new Magistrates. Also,

If trees, by continuance of time being corrupted and putrified, shall decay, the Peers of the King shall die of a natural death,

If he shall seem to see young sprouts, which are grown to trees, this appertaineth to the succession of his Lords.

*If one of the common people shall seem to himself to have gathered leaves of trees into his house, he shall obtain wealth from the Nobility, * according to the measure of the leaves, &c.*

* *pro modo.*

The second Trumpet.

The second Trumpet being about to subvert the Romane Empire

pire, now enough wasted in the Earth thereof, with a more grie- Chap. 8.
vous stroke yet assayleth the *Sea*: the third part whereof, by the Vers. 8.
fall of a great *Mountain* anciently threatning it, but now burning, it turneth it all bloody, with a great destruction as well of living creatures, or fishes living therein, as also of the navy. That is, the destruction of *Rome the great city once or twice taken*, spoiled, and burning with hostile flames, brake out to the ruine *of the largeness of the Romane jurisdiction*; the Barbarians now at their pleasure fiercely entring into the Provinces thereof, by reason of the weakness of the head so afflicted, and dividing them into new kingdoms; with an irreparable slaughter, both of the legions there abiding for defence, as also with loss of all aids of retaining and upholding (as of traffique) the authority thereof.

The *Sea* of the politique world, as I have said, is that *fulness of dominion* compassing all the inhabitants in the communion of the same politique right. By this representation the Dominion of Babylon is expressed, *Jer.* 51.36. where the Lord threatneth *that he will dry up the Sea thereof, & make the spring thereof dry*, which *v.* 44. is expounded, keeping the same Metaphor, *the nations shall flow no more unto her. The amplitude* also of the Assyrian kingdom is so described, *Ezek.* 31.4. *The waters made her* (to wit, the Assyrian Cedar) *to grow; the deep, or the sea, hath exalted her.* Haply also the dominion of *Pharaoh*, is the *Sea*, *Esay* 19.5. where cōcerning the destruction of his kingdom, it is said, *the waters shal fail from the Sea thereof*, that is, his Dominion shall be taken away. Whereupon those great Empires in *Daniel* are beheld *to ascend out of the Sea*, that is, to arise out *of the largeness of Dominion.*

Now that *the third part of the Sea*, that is, *the Romane sea*, is said to becom bloud; we must know, that blood, first, is takē for *slaughter*, then for *death* also without blood: but that *death*, in a maner, is taken for ruine, even of a thing wanting life, see *Ezek.* 14.19. & 3.18, 20. & 18.13. *Amo.* 2.2. *Rom.* 7.9. whereupon *to become* blood, or bloody, is a representation of a thing that *suffereth ruine*, to wit, as it were bleeding like a living creature slain or butchered. That therefore here the *sea* is said to becom bloody, by the fal of *a great mountain*, it sheweth nothing else, but that it suffered by that fall a certain *Death*, or a violent *Ruine*. That which in the phyals, where the same representation is, a little more plainly said, * *that it became as the blood of a dead man*, that is, *of* *Chap. 16.3.

one

Chap. 8. *one ſlain*: the meaning is, that the *Roman Dominion or fulneſs*, was overthrown, cut in pieces, rent, deſtroyed.

The like myſterie of a *Mountain* ſignifying a City is found of old Babylon, *Ierem.* 51.25. *Behold I come unto thee O plague-bringing (or deſtroying) Mountain, which deſtroyeſt the whole Earth, and I will ſtretch out mine hand, &c. and I will make thee a Mountain of burning*, where the Septuagint have it ὄρος ἐμπεπυρισμένον, *a mountain on fire, in the ſame* ſence wherein *John*, here, ὄρος πυρὶ καιόμενον, *a mountain burning with fire*. Concerning the ſame, *Iſa.* 13.2. *upon the high Mountain, lift ye up a Standard. The Targum, upon the City dwelling without fear*. The like, *Chap.* 37.24. to *Sennacherib* King of Aſſyria: *Thou haſt railed*, ſaith he, *on the Lord, and ſaid, by the multitude of my Chariots I have aſcended the height of the mountains*. The Targum, *I have aſcended into the defence of their Cities*; but whether rightly, I doubt.

Furthermore, that *a Mountain* is here ſaid to be ſent or caſt into the *Sea*, it is the * elegancy of the figure; ſince a mountain can no otherwiſe hurt the Sea, then by being thrown into it. And remember, that this hath place in the following Trumpet, alſo, concerning the *falling Star, verſ.* 10.

* τὸ πρέπον

As concerning the Hiſtory, Rome was firſt taken in the year 410. and that by the ſame *Alaricus* King of the Gothes, who had brought in, as it were, the entrance of the deſtiny, in the former Trumpet; but now after the death of *Stilicho* making new ſtirrs, and preparing a new and fatal expedition into Italy; whereby he brought *Honorius* into ſuch ſtreights, that the Barbarian himſelf could make a new Emperor of Rome, namely, *Attalus*, with whom he beſieged *Honorius Auguſtus* at Ravenna, now, in deſpair of his eſtate, thinking to fly into the Eaſt, leaving the Weſt. But the enemy repenting himſelf, wholly reſtored *Honorius*, *Attalus* being depoſed from the Empire.

The rending of the Roman Dominion immediatly followed this deſtruction of the City of Rome. I call *Sigonius* to witneſs: *The miſerable deſtruction*, ſaith he, *of Italy, the continued wars of France & Spain, & the new Empires, now at laſt, of the Barbarian Kings, in both the Provinces, have ſucceeded the Roman overthrow.*

For firſt, *Honorius*, that he might recover Rome with the Empire, having made a league with *Alaricus*, was conſtrained to yield his ſeat and Kingdom in France, to the Gothes.

Two

Two years after, in the year 412. the *Hunnes* running over Pannonia, which the *Gothes* had left, the same (*Honorius*) being destitute of power to make resistance in so great difficulties, made a league with them, giving and receiving Hostages. Chap. 8.

Afterwards in the year 413, *Constantius*, General of the same *Honorius*, lest haply he should fall into any streights of war, did willingly receive into friendship, and seated upon the Rhone, the Burgundians, who in these former years, the State being so disordered, together with the Vandales had betaken themselves into France.

To conclude, in the year 415. the same *Honorius* (as *Procopius* relateth) when the Gothes, a little after, had passed over into neighbouring Spain, he granted to the Vandals also with their King *Gundericus*, being lately driven out of Gaule by the Franks, the places which they had entered, to be inhabited, upon condition of making war upon the Gothes. He that desireth to know more, let him read the forementioned *Sigonius*, concerning the Western Empire, *lib.* 10. & 11. whence we took the aforesaid relation.

And so, thence-forward the largeness of the Roman Dominion is daily more and more rent and cut off, until, again in the year 455. Rome being taken and spoiled by *Genserius* the Vandale, the whole Body of the Empire, the next year, or not much after, appeared to be divided *into ten kingdoms*: which together with the names of the People, and of the Kings, and of the Provinces over which they reigned, and moreover, certain things noted out of the History, to add the greater light, the following Table will shew,

Chap. 8. A type of the rending of the Empire or Roman Dominion, in the year of *Christ* 456. and so forward.

The Kingdoms.	*The Provinces wherein they reigned.*	The names of the Kings reigning in the year 456	Certain things to be observed,
1 *Of the Britains.*	In Britain.	*Vortimer.*	
2 *Saxons.*		*Hengist.*	
3 *Frankes.*	First in Gall. Belg. shortly after in Celtica also.	*Childerick.*	
4 *Burgundians.*	In Gall. Sequan. and Lions.	*Gunderick.*	The kingdom of the Burgundians was subdued and utterly destroied by the Franks in the year 526. But for the making up of the number of ten fitly, the dominion of the Ostrogothes at the same time was parted into two kingdoms; Pannonia, which hitherto had obeyed them, taken by the Longobards; & Italy onely left to the Kings of the Ostrogothes.
5 *Wisigothes.*	In Aquitain, and part of Spain.	*Theodorick.*	
6 *Swedes & Alanes.*	In that tract of Spain which is contained in Gallæcia and Lusitania.	*Riciarius.*	
7 *Vandales.*	In Africa, but a little before in Spain.	*Genfericus.*	
8 *Alemanes.*	In that tract of Germany which was called Rhetia.	*Sumanus.*	
9 *Ostrogothes.*	In Pannonia, the Huns being vanquished; neither was that age past, but they enlarged their kingdom into Italy also.	*Theodomirus*	The kingdom of the Alemans, from the year 475. became one with the kingdom of the Heruli, so long as they reigned in Italy, to wit, 16 years.
10 *Grecians*	In the residue of the dominion of the Empire, For the Empire of the ancient Rome being dissolved, the Empire of the Greeians is to be accounted one of the kingdoms, into which the dominion of the city reigning sometimes largely, was divided.	*Marcianus.*	The Longobards succeeded the Ostrogothes also in Italy, being called out by Narsetes, after he had destroyed the kingdom of the Ostrogothes; in the year 567. but they then delivered their seats in Pannonia to the Huns and Avares, to be enjoyed afterward

And

And at length, after this manner, *these ten Kingdomes*, into which the holy Ghost had foretold, as well by *Daniel*, as by *John*, that the Romane Empire at the last should be divided, seem to be reckoned; and not at all to be esteemed according to so many *bare names* (as usually is done) of so many regions, or tracts of land, but rather Kingdomes, into which the Dominion and Lordship of the Empire should be rent. Yet notwithstanding, let us not think that the limitation of this number of ten, is to be so strictly construed, that it excludeth at any time more Kingdoms, or any manner of governments: but that the Empire should be severed into ten at the least, or into ten principall Kingdoms. That which even from that originall rending, which we have set forth untill our age, under so many fates and alterations, I think to have been alwaies the truth; although it were sufficient for confirmation of this truth, if onely in the beginning it had been divided into so many Kingdoms, howsoever haply afterwards the number were diminished. But the like prophetie, concerning the rending of the Monarchie of *Alexander*, may teach us, that so as I have said, and not otherwise, that limitation of the number of ten Kingdoms is to be understood: in which, although besides these four principall Kingdoms, of *Macedonia*, *Asia*, *Syria*, and *Egypt*, a fift also *Thracia* was added, *Lysimachus* being the founder; yet the holy Ghost bounded that multiplicitie in a number of four. Reckon them to be so many at the least, or so many principall Kingdoms. For there was no succession in the Kingdome of *Thracia*, though it began together with the rest, and endured forty years; but it ended with the first King *Lysimachus*, and therefore not to be brought into the number. The like hereunto is to be judged of this ten-fold Roman division. Wherefore, let it move no man, if besides the Kingdoms reckoned up in *France*, he shall haply find there the Kingdom also of the *Alanes* of *Orleance*, and also the dynastie of the * Cities of *Britain*, continuing from the Empire of *Honorius*, untill these times. For he shall find this latter to be but of a very mean Dominion; the former to have from thence endured but a small time, to wit, ten years at the most. Neither of them therefore to be reckoned with the rest, for like place and order; neither, if any be to be found of the same sort, otherwhere. Chap. 8.

* *Armoricarum Civitatum.*

The

Chap. 8. Vers. 10.

The third Trumpet.

The third Trumpet did utterly throw down and extinguish the shining *starre*, to wit, the Roman *Hesperus*, or the Western *Cæsar*, even now from the time that *Genfericus* the King of the Vandals had spoiled Rome being taken, falling headlong, and as it were, struggling a little while with death, under these names of *Cæsars* of no account, *Avitus*, *Majoranus*, *Severus*, *Anthemius*, *Olybrius*, *Glycerius*, *Nepos*, dying with intestine treasons and slaughter; and at length, in the year 476. fetching his last breath under the fatall name of *Augustulus*; and pulled from the heaven of his authority by *Odoacer* King of the Heruli sent against him; this being the most bitter fate of the *Fountains* and *Rivers*, that is, of the Provinciall Cities and Magistracies.

The Hesperian *Cæsar* here I call him, who, after the division of the Empire into *East* and *West* established, even from the death of *Theodosius* the first, remained as yet Emperour of ancient Rome and the *West*, but of a very short continuance; as who should utterly fall from his heaven, at the sound of this Trumpet, after the year 91.

For whereas the Bishop of Rome, more then 320. years after that this Hesperian *Cæsar* had *set* in *Augustulus*, did anew surrogate the Kings of France (who were afterwards of Germany) into that name and title: he brought no other thing to passe, but that, by this coverture of *Cæsar* revived, or of the sixt head of the Beast yet reigning, he himself might not at length be so apparently accounted for the last head, that is, Antichrist, by men of ordinary understanding.

But this papall *Cæsar* pertaineth not to the heads of the Roman Beast; but to the horns or Kingdoms, into which, the Empire of the sixt head, now about to leave his room to the last head, was to be rent. Neither, indeed, after so great a space of time as is of 325. years, (for so many they are from *Augustulus* to *Charles* the Great) could there be a succession, as it were, of a continued *series*, of Hesperian *Cæsars*.

But go to, let us give further light to the Text of *John*, that the reason of the interpretation may be manifest. *And there fell*, saith he, *a great Starre from Heaven, burning like a Lamp*. He seemeth to describe a blazing Star or Comet; amongst the kinds of which, reckoned by *Pliny*, *Lampadias* is one, specially so called.

And

And surely, not unfitly is *Cæsar* of the *West* figured by such a star, Chap. 8.
for short duration. Concerning whom therefore it will be said,
Chap. 17. *When he cometh, he must continue but a small time.* But Vers. 10.
the Star was a great one; as the fitter to resemble a Supreme Majesty, whose excellency the *Sun* otherwhere in Prophetique parables doth represent. And surely it is known, there have been *Comets* which have seemed to equall even the Sun in magnitude; of which sort that this Star was, perchance he shall not erre, who affirmeth it.

Now the like parable of *a falling Star*, lest thou doubt of the application, *Esay* useth, *Chap.* 14. 12. of the fall of the King of Babylon. *How*, saith he, *art thou fallen from heaven, O Lucifer, Son of the morning; thou art cut down to the ground, which didst weaken the nations?* Otherwise also, as in that place of *Esay*, *Chap.* 34. 4. already before cited; *Stars falling from heaven* are understood *of the ruine of Princes, or great personages. A star* therefore of a singular and unusuall magnitude, doth denote *a Prince*, above the common sort of Princes, that is, a great and excellent one. It followeth:

And the name of the *Star* is called *Wormwood*. It is a prophetical figure, wherein by the imposition, as it were, of a proper name, the qualitie or destinie, of the thing or person handled, is set forth; since otherwhere also, in the *Hebraisme*, דבר ῥῆμα is τὸ πρᾶγμα, *the matter* (as *Luk.* 1. 37. οὐκ ἀδυνατήσει παρὰ τοῦ θεοῦ πᾶν ῥῆμα, *every thing is not impossible with God*) and *to be called*, is all one, as *to be*, or *to exist*, as *Esay* 56. 7. *My house shall be called an house of prayer* for which, *Luke* 19. ἐστιν, is, *shall be, or shall be accounted, an house of prayer.* And *Gen.* 21. 12. *In Isaac shall thy seed be called*, that is, *shall be.* You may see also the *Septuagint*, *Esay.* 14. 20. *Ruth.* 4. 11. And examples of this figure, whereof I spake, are every where obvious. For so, in *Esa.* 7. 14 concerning Christ, *his name shal be called Emmanuel*, that is, *he shall be* θεάνθρωπος, *God-man.* And *Chap.* 9. 5. *His name shall be called Wonderfull, Counsellour, the mighty God, the everlasting Father, the Prince of peace*, that is, *he shall be all these.* Likewise in *Jer.* 23. 6. *And this is the name whereby they shall call him:* THE LORD OUR RIGHTEOUSNESS. And *Zach.* 6. 12. *Behold the man, his name is the* BRANCH; it followeth, *because he shall spring out of his place, &c.* Adde hereunto, *Rev.* 19. 13. *His name is called* THE WORD OF GOD, that

is,

Chap. 8. is, he is that Word of God. The like to these are found, *Jerem.* 20.3. *The Lord calleth not thy name Pashur, but Magor-Missabib,* [that is, fear round about] *for thus saith the Lord: Behold, I will put fear into thee, to thy self, and all thy friends.* And *Ezech.* 23.4. *The names of them* (that is, of the women of Samaria and Jerusalem) *Aholah and Aholibah.* Adde hereto *Esa.* 8.3. *Hos.* 1.6,7

By the very like figure is *this Falling star* called *Wormwood,* that is, (according to the *Hebrews,* with whom the abstracts are used for the concretes) *Absynthites,* to wit, *A Prince of bitternes and sorrows.* Such indeed was that Hesperian *Cæsar,* if ever any were, exercised with continuall calamities from his first rising, unto his end; Who while he reigned, the Roman Empire should be ruined. Yea by the setting up of whom, occasion of the ruine was given, because by such division of the Empire (as this) brought in, a way was opened to the Barbarians, and the Roman State was cast into dire-full calamities. Is not he worthily called *Wormwood,* for his lot, which fell out to be so bitter to himself and others? according to that of *Naomi. Call me not Naomi, call me Marah, because the Almighty hath afflicted me with bitternes.*

But before I depart from hence, something must be said of the state of the City, and Roman affairs, after that fal of their *Cæsar;* that a way may be prepar'd to the interpretation of the following Trumpet. *Cæsar* therefore of the *West* being so cast down and extinct, in the mean while *Odoacer* the *Herulian* held Italy 16. years, with the title of King: who after two years restored the Consulship to Rome, and to the *West;* and stil preserved it there; which notwithstanding in the beginning, upon displeasure, he had taken away. Him did *Theodoricus* the King of the Ostrogothes succeed; and that, as *Paulus Diaconus* reporteth, *Zeno* the Emperour of the *East* delivering him Italy by pragmaticall sanction, and confirming it by putting upon his head a sacred veil. Who, (*Odoacer* being vanquished and slain) added Sicilia also to his Kingdom, besides Dalmatia and Rhetia, which were Provinces of *Odoacer;* he repaired the wals, and some buildings of the Citie of Rome, having gathered together a great summe of money for that purpose; so that there seemed nothing could be desired more, to the height of her former fortune, the infamy of a City sacked and burnt, being excepted: he ordered the Kingdome very wisely; he changed no Roman Ordinance, but retained the Senate and

and Consuls, the Senators, the Governours of the *Prætorium*, the Governours of the City, the Questor, the high Treasurer, the Master of the privie purse, and Captain of the Guard, Captains of foot and horse, and other Magistrates that were in the Empire; and committed them onely to *Romans:* which was also a while kept by his successors, *Athalaricus*, *Theodohatus*, *Vitiges*, *Ostrogothian* Kings of *Italy*. See *Sigonius*, *De Imper. occident. lib.* 15. *Ann.* 479. *lib.* 16. *annis* 493, 494. 500. Chap. 8.

The fourth Trumpet.

The fourth Trumpet proceeding yet further, did utterly take away the light of the *Roman* Majesty in the city of Rome, wherwith it had shined until then, even under the *Ostrogothian* kings: to wit, after the Consulship of Rome had failed, from the year 542. in that *Ostrogothian* War, waged for the recovery of Italy, first by *Belisarius*, afterward by *Narsetes*, Chieftains of *Iustinianus*, then was Rome it self, once and again taken, burned, and the third part of it demolished by *Totila*; forsaken moreover (a memorable mock of fortune,) by all her inhabitants; & at length after so many decayes and slaughters, being regained by *Narsetes*, was a little after overthrown by a boisterous storm & lightnings; she that was sometime the Queen of Cities, now at length being bereaved of Consular power, authority of Senate, & other Magistrates, wherewith as with starrs she had enlightened the world, is fallen from so great glory, into I know not what ignoble Dukedome of *Ravenna*, over which in times past she had commanded; and after is constrained to serve under the *Exarchate*, (O miserable darkness) and to pay tribute. Vers. 12.

How doth the citie sit solitary that was full of people, how is she become as a widow, she that was great among the nations, and Princesse among the Provinces; how is she become tributary? *Lam.* 1. 1.

And this which is here mentioned, was the smiting of the third part of the Sunne, Moon, and Starrs, whereby it came to passe, that the third part of the day could not give light, and the third part of the night likewise. Where the light of the day, which is the Sunne, is called by the name of the Day; and the light of the night, which is the Moon, and the Starrs, is called by the name of the Night; according to that, *Jer.* 31. 35. *Which giveth the Sun for a light to the day, and the courses of the Moon, and of the starrs, for a light of the night.* The sun of Rome shone, as long as she enjoyed the Consular dignity, and her reign over other ci-

Chap. 8. ties and provinces. The Moon and Stars there gave light, as long as the ancient authority of the Senate and other Magistrates there yet remained. But these being all taken away (which came to passe under this trumpet) what was there but darknesse, and a totall eclipse of the light, as well of the day, as of the night? to wit, which apperteined to her, to whom the third part of the light of heaven was due.

The representation of the sun, the moon, & stars, in this understanding, is most usuall with the Prophets, as *Esay* 13. 10. also 60. 20. where, for *thy sun shall set no more, and thy moon shall not be in the wain,* &c. The *Targum* hath, *Thy kingdome shall never cease,* (he speaketh to Jerusalem) *and thy glory shall not be taken from thee.* Also *Jer.* 15. 9. where, concerning Jerusalem, *The sun there hath set whilest it was yet day;* The *Targum* turneth it, *Their glory departed in their life-time.* And *Ezek.* 32. 7. That concerning *Pharaoh, When I shall put thee out, I will cover the heavens, and make the starrs thereof dark;* The same Paraphrast turneth it, *Tribulation shall cover thee, when I shall put out the splendour of the glory of thy kingdome, &c.*

Let the Reader transferr hither also those things which I have noted before out of *Achmetes,* to give light to the sixth seal, which how they agree, it is wonderfull to behold,

Vers. 13. *Of the three Wo-Trumpets.*

There remain yet three Trumpets, the greatest of all, and the most grievous; and therefore differenced from the former by the title of three *Woes,* For after the *explanation of the fourth trumpet; *I beheld and heard,* saith he, *a certain Angel flying thorow the midst of heaven, saying with a loud voyce, Wo, wo, wo to the inhabitants upon the earth, by reason of the other voyces of the trumpets of the three Angels which are yet to sound.* Also, (*Chap.* 9. 12. and 11. 14. Doubtlesse when the inhabitants of the Christian Roman Empire, in the mean space, while the former trumpets sounded, had defiled themselves with the worship of new idols, the trumpets which remained are encreased, for the punishing now of a double sinne. For that that sinne also of the Romane Empire, came moreover into the reckoning of a crime to be punished with the former, of the death of the Martyrs, it

* ἐξήγησιν. Vers. 12.

appeareth,

appeareth, in that to the ſecond *Wo* is conjoyned this Elogie, to wit, *The reſt of the men that were not killed by theſe plagues* (that is, as I conceive truly, by that *Wo*, and the former) *repented not of the works of their hands, that they ſhould not worſhip devils, and idols of gold, and ſilver, and braſſe, and ſtone, and wood, which can neither ſee, nor hear, nor walk.* Chap. 9. Verſ. 20.

The firſt Wo-Trumpet,
Or,
The fifth Trumpet.

The firſt *Wo*-trumpet is long ſince paſt. *That* hath ſent out to deſtroy the world, horrible bands of *Locuſts* iſſuing out of the helliſh ſmoke of the bottomleſs pit, now by the help of *Satan* opened, that is, the *Saracens* or *Arabians* (a nation populous and innumerable, like *Locuſts*) ſtirred up by the horrible falſe-prophecy of *Muhammed*, to the ruin of ſo many nations. Chap. 9. v. 1.

For the ſmoke aſcending out of the infernall pit, is *Muhammediſme*, which the *Muhammedan* impoſters call *Iſlaniſme*. This newly obſcured the world lately enlightened by the kingly power and government of Chriſt the Sun of righteouſneſs, the darkneſs of the heatheniſh errours being diſpelled. Verſ. 2.

And ſurely, the type of Locuſts is the more apt, becauſe the Egyptian Locuſts alſo came out of the ſame *Arabia*, to wit, bordering upon Egypt Eaſtward. For ſo, *Exodus* 10. 13, 14. *The Lord brought an Eaſtwind upon the land, and it brought the Locuſts, and the Locuſts went up over all the land of Egypt, and reſted in all the coaſts of Egypt.* Beſides, the *Arabians* are likened to Locuſts, for the huge multitude of the nation, *Iudg.* 7. 12. *The Midianites and the Amalekites, and all the ſonnes of Kedem, or the eaſt, lay in the valley like graſhoppers for multitude,* &c. Where is to be obſerved, that the *Arabians* in holy Writ are peculiarly named Sons of the Eaſt, as is *Arabia* it ſelf קדם or the Eaſt; as in reſpect of Egypt, where the Iſraelites learnt ſo to call it, you may ſee, *Gen.* 10. 30. and 25. 6. 1. *Kings* 4. 30. *Eſay* 11. 14. *Ier.* 49. 28. perhaps alſo, *Matth.* 2. 1. with the ſame reaſon plainly, for which *Aſia* the leſſer is called at this day *Natolia*; and *Arabia felix*, ſeated ſouthward from the reſt of the *Arabians*, *Ayaman*, that is, the South. Whence the *Queen of the ſouth*, *Matth.* 12. 42. But theſe things by the way.

Chap. 9. The like repreſentation of *Locuſts*, concerning the Aſſyrians and Babylonians about to deſtroy *Iudea*, is to be ſeen in *Ioel*, in the two firſt Chapters; from whence, who ſo ſhall compare the deſcription of them both, will not deny that this type is borrowed.

But that the interpretation thereof is to be referred to hoſtile forces, *Achmetes* ſheweth out of the uſe of the Eaſt, whoſe words I have thought fit to be inſerted in this place. For ſo he, Chapter 300, out of the learning of the *Indians*, *Perſians*, and *Egyptians*.

Locuſts without doubt are referred generally to the multitude of enemies; for ſo it is regiſtred in holy writ, that Locuſts go forth by divine commandment, for the deſtruction of Kingdoms, like ſome Armie. This of *holy writ*, is meant of the writings of the *Indians* onely; as alſo whatſoever in this book rellisheth of the knowledge of Chriſtian Religion, as will appear to the Reader. He goeth on.

If any, either King, or endued with Authority, ſhall ſeem to ſee Locuſts going forth againſt any region; in that place let him expect a multitude of enemies with great power; and how much damage the Locuſts ſhall do, ſo much ſhall they hurt.

Now therefore the repreſentation being confirmed, we ſhall ſee of the reſt of the deſcription.

Verſ. 3, *There was given to them*, ſaith he, verſ. 3. *power, ſuch as the Scorpions of the earth have; for they had*, verſ. 10. *tayls like unto Scorpions, and in them ſtings with which they might hurt, and* (verſ. 5.) *their torment is as the torment of a Scorpion, when he ſtriketh a man.*

That is, they had not onely power proper to Locuſts, of conſuming and waſting the regions, over which they ſwarmed; but like monſters, tayls as ſcorpions; by the ſtroke whereof, they alſo diffuſed their venome. An admirable thing, A Locuſt ſcorpion! but what manner of evil he meaneth, the ſymbole of a ſerpentine kind ſeemeth to declare, ſince a ſcorpion is a kind of ſerpent. But by this kind, wherewith the devil firſt deceived mankind, and alienated it frō God, the Spirit of God is pleaſed to bring him in who was further to ſeduce men, whence that is ὁ ὄφις, ὁ ἀρχαῖος, ὁ πλανῶν τὴν οἰκουμένην, the ſerpent, the old one, which deceiveth the world, chap. 12. 9. & 20. 2. The *tail* therfore of the *ſcorpion with a ſting*,

ſting, doth ſet out the propagation of that diabolicall *Muhammedan* falſe prophecie, with his whole furniture; wherewith the *Arabian* Locuſts did harm whereſoever they came (O horrible!) as much as by force of arms: yea, the *Saracens* were the firſt from the creation of mankind, that drew after them this train of moſt filthy errours; neither do I believe ever any nation, before theſe, attained the *Monarchy* of the world, by the like impoſture concerning Religion, and a pretence of deſtroying idol-worſhip. Chap. 9.

But it is ſaid to them, Ἵνα μὴ ἀδικήσωσι χόρτον τῆς γῆς, οὐδὲ πᾶν χλωρόν, οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους μόνους, That they ſhould not hurt the graſs of the earth, neither any green thing, neither any tree; *but thoſe men onely, who had not the ſeal of God in their foreheads.* Verſ. 4.

For the ſignification of the particle εἰ μὴ, the ſenſe is either *exceptive*, that *they ſhould hurt, none, neither graſs,* (for ſo ſignifies χόρτος with the Greek Interpreter) *nor green thing, nor tree, except thoſe herbs onely, trees, and green things, which were not marked with Gods ſeal*; (to wit, as men, and graſs, trees, and green things mutually explain themſelves: or it may be expounded, not exceptively, but adverſatively, after the uſe of the particle εἰ μὴ in the * ſacred Greek dialect, for ἀλλὰ (to wit) that it is ſaid to them, they ſhould not after the manner of common Locuſts feed upon, either graſs, or trees, or any thing at all that is green; but that, ſuch things paſſed by, they ſhould deſtroy men onely: to wit, of the number of them, whom the ſeal of the Angel had not freed, in the beginning of the trumpets, from the plagues of them. * Matth. 12.4. Rom. 14.14. and elſewhere.

Whether way ſoever it be taken, it were in vain to trouble our ſelves about the ſignification and difference of graſs, green thing, and trees; the which are to be referred to the * decorum of the figure, wherein a myſterie is not to be ſought. For ſo, concerning the Egyptian Locuſts, *Exod.* 10. 15. *They covered the face of the whole earth, ſo that the land was darkened, and they did conſume every herb* (Septuag. χόρτον) *of the land, and all the fruit of the trees; and there remained not any green thing* (χλωρὸν) *on any tree, or in the herbs of the field, through all the land of Egypt.* But that our Locuſts ſhould afflict even men themſelves, it appeareth hence, that they are not of the kind of vermin, to wit, natural Locuſts, but ſymbolicall: upon occaſion whereof, * τὸ πρέπον.

Chap. 9. it will be worth our labour, once for all, to lay down this for a rule; when any thing is attributed to a prophetical type, which by nature cannot comply with the ſame, that then it leadeth to the underſtanding of the thing ſignified in the type; & teacheth, that the interpretation is to be made according to the condition thereof. Which thou mayſt obſerve to be done foure times, at the leaſt, in this viſion; as when there is attributed to Locuſts, not onely

Verſ. 7,8,9. power to ſet upon men; but alſo *the face of a man*, *the hair of women*, *golden crowns*, *breſtplates of iron*: by all which we are given to underſtand, that not vermine, but men are meant; and thoſe not clergie-men, as many gueſs, but altogether war-deſtroying ſouldiers; of which Locuſts it is further ſaid;

Verſ. 5. *It was given to them, not that they ſhould kill men, but that they ſhould torment them five moneths.* To wit, in this the *Arabian* Locuſts differ from the *Euphratean* horſmen; of whom, in the following trumpet. It was given to the *Saracens*, that they ſhould long and cruelly torment the nations of the Roman Empire; but it was not at all given to them, any way to bereave the very Romane *Trientall* (as I may ſo call it) of life. For whereas, in the mean ſpace while the former trumpets ſounded, a new Pontificial Kingdom had grown up, out of the ruins of the politick ſtate of old Rome, as it were, on the ſame pace with the ruin of the other; the *Saracens* could neither extinguiſh the kingdom of this, nor of that new Rome, *Conſtantinople*. Contrariwiſe, the *Turks*, the royal city being taken, utterly ſubverted the *Conſtantinopolitan* Kingdom, as in the following trumpet we ſhall hear. But of the five moneths, in the compaſſe whereof that tormenting by the Locuſts is limited, we ſhall more aptly ſpeak, when we come to the repetition of them, in the tenth verſe.

Verſ. 6. *In thoſe daies men ſhall ſeek death, and ſhall not find it: and ſhal deſire to die, & death ſhal fly from them*: that is, the calamity of thoſe times ſhould be ſo great, that men ſhould be weary of their lives.

For, that thou mayſt not think they dealt by bare perſwaſions, or wiles of deceits; they carried the matter by force of arms, and that by the inſtruction of *Mahumed* himſelf: whoſe preparation, certainly, terrible enough, together with the largeneſs of gaining dominion, and habit of a warlike nation, is ſet forth in a moſt

Verſ. 7. lively manner: The warlike preparation, thus: *And the ſhapes of the*

Verſ. 8. *Locuſts like unto horſes* (that is, horſmen) *prepared to battel. Their teeth, as the teeth of lions* (that is, they were ſtrong to devour, *Joel*

Verſ. 9. 1.6. *Dan.*7.v.7,23.) *And they had breſtplates of iron; & the ſound*

of their wings as the ſound of chariots, with many horſes running to battel. The whole deſcription is taken out of *Joel*, whence is that very repreſentation of Locuſts, as I have ſaid. See chap. 2. 4. chap. 1. 6. chap. 2. 5. The ſucceſs and largeneſs of ſeeking dominion, the crowns (*as it were, like gold, ſet upon their heads*) do ſhew; & that not unfitly. Never was the dominion of any nation ſo far ſpread; nor in ſo ſhort a ſpace, were there ever ſo many Kingdoms, ſo many regions, brought under the yoke. It is incredible to be ſpoken, yet it is moſt true: In the ſpace of fourſcore years, or not many more, they ſubdued and added to the diabolical kingdom of *Muhamed*, *Paleſtina*, *Syria*, both *Armenia's*, almoſt all *Aſia* the leſs, *Perſia*, *India*, *Egypt*, *Numidia*, all *Barbary*, even to the river *Niger*, *Portugal*, *Spain*. Neither ſtaied their fortune or ambition here; until they added alſo, even a great part of *Italy*, as far as to the gates of *Rome*; as alſo *Sicily*, *Candy*, *Cyprus*, & the other Iſlands of the mediterranean Sea. Good God, what a vaſt tract of the earth is this! how many crowns here! whence it is worthy of obſervation alſo, that there is no mention made of a third part, as in the other trumpets: for this deſtruction fell no leſs without the bounds of the Romane Empire, then within it, extending even to the fartheſt *Indians*. Chap. 9. Verſ. 7.

It remaineth that we ſpeak of the habit of the warlike nation. *And the faces of them*, ſaith he, *were as the faces of men.* Theſe Locuſts were with a humane face, that is, indeed they were men, (leſt any haply ſhould conceive, that it was meant of vermin) *having hair as the hair of women*; that is, by nation *Arabians*, who, ſaith *Plinie*, wear long hair, and (after the manner of women) uſe headtiers, *Plin.* l. 6. c. 28: with whom it is the manner, even to this day, as travellers affirm, that going into battel they make themſelves horns, and curled locks of their own hair, *Camer. oper. ſubciſ. tom.* 1. *c.* 39. whence it will be evident, that the place cited by our *Brightman*, out of *Herodotus* in *Thalia*, as it were, for the polling of the *Arabian*, is to be taken, not of polling the head; but either ſome cuſtome of cutting the beard, uſed by the *Arabians* in imitation of *Bacchus*; (of which *Pliny* maketh ſome mention, when he ſaith, their beard was wont to be ſhaven, ſaving on the upper lip;) or, of the rounding of the ends of their hair, without the whole polling of the head. Both which, haply, becauſe it was an uſual faſhion of the worſhippers of *Bacchus*, their neighbour idol; God forbad his people, *Lev.* 19. 27. and 21. 5. Howſoever it be, I doubt not but *Pliny* had ſeen *Arabians* at *Rome*. It

Chap. 9. Verſ. 5. * *Ab exortu vergiliarum.* * *Exitus veris.*

It followeth, of the continuance of the plague; which ſurely is determined in the compaſſe of five moneths, according to the type of Locuſts, which continue ſo many moneths; to wit, *from the riſing of the ſeven Starrs (by the ancients called * the going out of the ſpring, about one moneth after the vernal *æquinoctium*) when they are hatched of eggs left in the earth all the winter, unto the beginning of *Autumne*, when alſo leaving other eggs upon the earth, for an encreaſe of the next year, they preſently die: you may ſee *Plinie*, lib. 11. chap. 23.

Yet God would have this notation of time agree not onely with the type, but with the antitype alſo; when as he delivered Italy, the chief of lands, and the moſt eminent for that ſame ſinne which cauſed the plague, to be vexed with invaſions by the *Saracenicall* Locuſts, from the year 830, to the year 980, that is, 150 years, or five moneths of years.

The plague, indeed, reſted upon other countreys longer, in a certain courſe. For ſpaces of time, ſome ſhorter, ſome longer; chiefly upon the Eaſtern regions, of *Syria*, *Egypt*, and *Aſia* the leſſe, which bordering upon the head of that Empire, that firſt was at *Damaſcus*, after at *Bagdad*, became, for many ages, as it were the fore-parts of the Saracenicall body.

And, that I may note this; although what countreys ſoever they poſſeſſed, they tormented the inhabitants thereof with that venemous ſtroke of the ſcorpions tayl, as I have ſaid; yet the Italians ſeemed to have felt the ſtroke of the tayl of the Locuſts, after another, (I know not what ſingular) manner. For the whole ſwarm being compared to a body, and the formoſt parts, as it is meet, aſſigned to the Eaſt; what ſhall the *Affrican* troops be, reaching ſo far from the head into the Weſt, but the tail? But from theſe is all the calamity of *Italy*, which they did ſtrike without intermiſſion with a by-blow (ſee the ſubtiltie of ſcorpions) through the Mediteranean ſea, & the Iſlands thereof, *Sardinia* and *Sicilia*; as if the holy Ghoſt had pointed his finger hither, when as by an iterated mention of moneths, he ſaid; Verſ. 10. *And they had tayls like Scorpions and ſtings; and in their tails they had power to hurt men, five moneths.* For ſo the *Complutenſe* book readeth it, *Syrus*, *Primaſius*, *Andreas*, and *Aretas* agreeing therewith. Such interpretation, although it be not unproper for declaring of the time; yet, that there is another ſignificatiō of that ſea-

ſerpentine train, and extending it ſelf much further. I have already ſaid; neither do I here alter my opinion, if any ſhall ſuffer himſelf to be perſwaded to allow of ſome ſecondary ſenſe (beſides this primarily intended, ſuch as I am not eaſily wont to admit) let him, for me. Chap. 9.

And this is one way, how the five Moneths of the type of *Locuſts* may be fitted to the thing it ſelf acted. There is alſo another, if, becauſe theſe five moneths are twice ſet down, the account be therefore doubled: as if (indeed) the *Holy Ghoſt* would uſe the number of five, for the analogie and decorum of the type; but double it, that it might anſwer the antitype, in ſome more large ſpace. For wherefore otherwiſe ſhould he iterate the mention of theſe moneths, almoſt in the ſame words? Is there not ſome myſtery in this iteration? I do not remember the like to be any where elſe, in the continued deſcription of the ſame type. Verſe 5. Verſe 10.

If therefore this ſhall pleaſe, *three hundred years* (for ſo many do twice five moneths of years make) will comprehend, that notable ſpace of the kingdom of the *Saracens*, which is drawn from the beginning of the *Caliphate* of the *Abaſidæ* (who firſt made *Bagdad* their Imperiall ſeat;) to the taking of the ſame *Bagdad* by *Togrulbecus* King of the Turks (whom we call *Tangrolipix*;) that is, from the year of Chriſt 750. to the year 1055. This ſpace, truly, is larger, about five years: but ſince the account is made by moneths, there is no greater care to be taken of a few dayes, then is wont to be of houres, where the account is by dayes. This alſo may be added, that this ſpace may begin fitly, from the taking away of the yoke of the Exarchate from the city of Rome, wherein the calamity of the former trumpet ceaſed. For this happened at the ſame time, haply alſo, the ſame year.

If thou enquire yet, wherefore the *Holy Ghoſt* did not comprehend the whole continuance of the Saracenicall plague in theſe numbers, ſince before this principality of the *Abaſidæ*, to wit, from the year 630. the Saracens by continued ſucceſſe had ſo inlarged their Empire, that now it was come to its * perfection: it may be anſwered becauſe this number of five Moneths, was rather of the type of *Locuſts*, then of the antitype of the Saracens. And therfore what did properly comply with them it was ſufficient, if in theſe it ſhould be ſet forth by ſome more remarkable ſpace of time, although it did not perfectly meaſure it. Notwithſtanding, I determine

* ἀκμήν.

Chap. 9. termine nothing here, but leave it to others, to whom God ſhall have given more abilitie, to be further ſearched out. In the mean while, this difficulty doth nothing prejudice the interpretation concerning the *Saracens*. For whatſoever interpretation thou ſhalt follow, the ſame difficultie will attend thee.

Verſ. 11. It remaineth, yet, to treat of the King, and his name. *They had*, (ſaith he) *over them a King, the Angel of the bottomleſs pit, whoſe name in Hebrew is* Abaddon, *but in Greek*, Appollyon, that is, a Deſtroyer.

The *Holy Ghoſt* ſeemeth, in that he calleth the Angel of the bottomleſs pit a *King*, to intimate, that theſe *Locuſts* ſhall be a Nation, not Chriſtian, but Infidell, which had not given their name to Chriſt. For the Children of unbelief, or Pagans, are ſaid by *Paul, Epheſ.* 2. 1. *to be ſubject to the Prince, whoſe power is of the air*, who is none other then the *Angel of the bottomleſs pit*. Contrariwiſe, who ſo become Chriſtians, are taken *out of the power of Satan, to be converted to God*, Acts 26. 18.

Whatſoever it may be, it is a thing moſt worthy the examination, wherefore he calleth this Prince of the bottomleſs pit, here, plainly by a new name, and unheard of; and not as he is wont, *The Devil, Satan, the Serpent, or Dragon?* or if that he had rather, from the notion of deſtroying, why not rather *Aſmodæus*, a name (ἰσοδυναμοῦντι) of like ſignification, whereby the Jews had already uſed to call him; but *Abaddon* never? whether, becauſe ſince the *Mahamedans* do glory, that they do adore and worſhip no other god, but that one ſole god *Demiurgus*, or Maker of the univerſe, which to the *Chaldeans* and *Syrians* ſoundeth אבודא *Abuda*, and to the *Arabians* themſelves is made known by the Epithete אבדי *Abdi*, that is, eternal; the holy Spirit would meet with them in a word of the like ſouud, but of a contrary ſenſe? by which (in very truth) he would intimate, that they were ſo farre off, (whatſoever they pretended) from worſhipping *Abudan*, or *Abdin*, that eternal maker of the world, that in the eſtimation of God Himſelf, whom they would have to be μονοπρόσωπον, one only perſon, and not to be come unto by Chriſt, they took for their King, or divine power, not him, but an evil Angel, *Abaddon*, that is, not the Maker, but the deſtroyer of the world. So when the *Jeroboamites* thought they worſhipped the God of *Iſrael* in their Calves;

Calves; the Scripture notwithſtanding ſaith, *they ſacrificed to Devils*, 2. *Chron.* 11.15. Chap. 9.

Or ſhall we ſay that there is alluſion to the common name of the Kings of *Arabia*, of that Coaſt, whence *Muhamed* with his Locuſts was firſt to ariſe? who are afterward called *Obedæ*, a name of authoritie, from the Ancient King *Oboda* being eſteemed [of his] in the number of the GODS, and from whoſe Sepulchre *Oboda* continued a name of the Kings of *Arabia* to the Region of the *Nabataeans*; as the Kings of Ægypt *Pharaohs*, and *Ptolomæi*; of the *Romans*, *Cæſars*; of the *Parthians*, *Arſacæ*; and the neighbouring KINGS of *Arabia Petræa*, *Aretæ*? For *Stephanus* the *Byzantine* out of the fourth book of *Uranius* a Writer of the *Arabian* Hiſtorie, ſaith, Ὄβοδα χωρίον Ναβαταίων, ὅπου Ὀβόδης ὁ Βασιλεὺς, ὃν θεοποιῆσι, τέθαπται. *Oboda* a Country of the *Nabataeans*, where *Obodes the King*, *whom they made a god*, *was buried*. But *Strabo* and *Joſephus* aſſure me, that from him the Kings of that Coaſt were afterward called by the common name *Obodæ*; of whom this mentioneth two of that name; one a Warriour, and too well known to the *Jews*, for the ſlaughter of *Alexander Iamneus* their King; whom, certainly, that *Obodas* the *Arabian* conſtrained to flie to *Ieruſalem*, his whole Army being ſlain in the Country of *Gilead*, about Ninetie years before Chriſt. Whom the *Iews*, not undeſervedly, might call, with a ſmall change, *Abaddon*, that is, a deſtroyer. The other dull and idle, contemporary with *Herod* the great, whoſe Vicegerent *Syllæus* (who governed the State, as he liſted) ſought *Salome* the Siſter of *Herod* in marriage: but being fruſtrate of his deſire, and becoming the enemy of *Herod*, by falſe accuſations of him unto *Auguſtus*, brought him into great danger. Of this *Oboda Strabo* maketh mention, once or twice, in the *Arabian* expedition of *Ælius Gallus*, and that, with the ſame brand of ſlothfulneſs; and ſaith, the ſame *Oboda* was joyned in affinitie to the neighbour King *Areta*, (and this was a common name, as I ſaid, of the bordering Kings of *Arabia Petræa*.) Out of the ſame Writer is to be gathered, that the Kingdom of *Oboda*, being ſeated more towards the South, reached to the Red Sea. In which Coaſt of Land, I do verily believe, the *Iſmaelites* and *Saracens* inhabited.

De bello Judaico, lib.2.cap.3.

Antiquit. Jud. lib.16.c.11,13, 14, 15.

For ſurely its manifeſt that the *Nabatheans*, whoſe coaſt (*as Uranius*

Chap. 9. *nius* witneſſeth) did comprehend the region *Oboda*, were *Iſmae-*
Gen. 15. 13. *lites*; obtaining that name from *Nabaioth* the firſt born of *Iſma-*
el; *Joſephus* addeth, that *Oboda* being dead, *Areta*, by the favour
of *Auguſtus*, joyned his Kingdome to his own,

If any therefore, being moved with ſo great an agreement, and aptneſſe of things, ſhall be of opinion that the holy Ghoſt of purpoſe uſed this name *Abaddon*, that by a certain *paranomaſia*, of the name of this King, he might point his finger to that nation, whoſe cuſtome was to name their Kings with the like appellation; I ſurely think him worthy to be pardoned: eſpecially, ſince both words ſeem to be from the ſame root, common to the *Hebrews* and *Arabians*, although, as it cometh to paſſe, in a contrary ſignification: and ſeeing that, with the old prophets, examples ſometimes happen of alluſions little or nothing differ-
Eſay 11. 1. ing. So, that which *Eſay* calleth Chriſt, נצר that is, A branch; Matthew turneth it to the name of Jeſus of Nazareth, chap. 2. verſe ult. you may ſee alſo, *Jer.* 1. 11, 12. שקד *Schaked*, an almond tree, שקד *Schoked*, I watch for, or, over, *Amos* 8. 2. a basket, קיץ *Kajits*, that is, of ſummer fruits; becauſe there cometh קץ *Ketz*, that is, an end, &c. And alſo, that the Jews of the later age did uſe ſuch agnominations; even this may ſerve for an argument; that a little before the coming of our Saviour, becauſe that *Acharon*, the river of hell, (as they heard from the *Grecians*) in ſound did not differ from *Accaron*, the city of the *Philiſtins*;
See the Lxx. (for ſo in times paſt *Ekron* was pronounced;) of Beelzebub the
Matt. 12. 24. God hereof, they made the name of Satan the Prince thereof,
Luke 11. 15. that is, the Prince of hell. For hence, truely, as I conjecture, is Beelzebub, termed the Prince of Devils, in the goſpel.

The ſecond woe-Trumpet,
Or,
The ſixt Trumpet.

Another woe of plagues, (which untill this day (O grievous!) lyeth upon it) calleth forth the *Tetrarchs* of the *Turks*, with a numerous troup of horſemen, from *Euphrates*, (where they had now long ſtayed) into the Romane Empire.

Looſe (*ſaith the voice from the four horns of the Altar of*
Verſe 14. *incenſe*) the four Angels which are bound at the great river *Euphrates*,

Euphrates. Angels are put for the nations which they were thought to govern; a metonymie not unuſuall in this book. That appeareth out of this, that thoſe who are immediately looſed by direction of the oracle, are an army of horſemen, ſent forth to kill men. Chap. 9.

He biddeth to *looſe* the Angels *bound*, Who breaking in upon the Romane regions, the former plague yet enduring, were reſtrained at *Euphrates*, a few ages, that they ſhould not at their pleaſure overrun further. In the beginning truely they adventured a little beyond, even unto *Nicæa* of *Bithynia*; but *Solyman* being vanquiſhed, were again driven back to *Euphrates*, by the Chriſtian * Sea-worthies, in their expedition unto the holy land. * *Argonautæ.*

Furthermore, the four Angels ſignifie ſo many *Sultanies*, or Kingdomes, into which the *Turks* were divided, when firſt having paſſed over *Euphrates*, they had ſpread themſelves into the neighbouring coaſts of *Aſia* and *Syria*. Theſe *Chriſtopher Richerius*, (concerning the original of the *Turks*) doth thus reckon up, out of *Scilix* a Greek authour; the firſt of *Aſia*, the ſecond of *Alepo*, the third of *Damaſcus*, and the fourth of *Antioch*. The firſt of which, the *Aſian*, or of *Aſia* the leſs, had its beginning in *Cutlamuſus* (otherwiſe called, by *Elmachinus*, if I miſtake not, *Sedyduddaulas*) allyed to that *Tangrolipix* who firſt took *Bagdad*. He began his Kingdom, in the parts of *Aſia* bordering upon *Euphrates*, (*Cæſaria* of *Capadocia* being conquered, and taken from the Romanes) for himſelf and his poſteritie, about the year of Chriſt 1080; as the ſame Authour witneſſeth. The bounds whereof, afterward, *Solyman* his ſucceſſour enlarged, as farre as *Nicæa* of *Bithynia*; but being vanquiſhed by ours in that renowned expedition unto Jeruſalem, he was conſtrained to leave the whole region which he had gotten, and to retire to *Euphrates*. And the ſeat of this *Tetrarchie*, though in the beginning it were elſewhere, yet for the moſt part, was at *Iconium*, in the ſame *Capadocia*.

The ſecond was the *Tetrarchie* of *Alepo*, the royall city therof, being *Alepo*, which was watered by an arm of *Euphrates*, brought thither by one of the *Sultans*. *Siarſuddaulas* was the firſt king hereof (as witneſſeth *Elmachinus*) having obtained *Alepo* in the year 1079. whoſe ſucceſſour was *Rodowanus Salghucides*, in the year 1095.

The

Chap. 9. The founder of the third *Tetrarchie*, the chief city thereof being *Damaſcus*, was (by the teſtimonie of the ſame Authour) *Tagjuddaulas Niſus*, the nephew of *Togrulbecus* (or *Tangrolipix*;) who ſubdued *Damaſcus* in the ſame year 1079. His ſucceſſour was *Ducathes, or Decacus*, the brother of *Roduwanus* the *Sultan* of *Alepo*, in the year 1095. Whom (ſaith *Scilix*) all the region of *Decapolis* obeyed. But this reached to *Euphrates*.

To theſe, *Scilix* reckoneth the *Antiochian* for a fourth, contained within moderate bounds. For, ſaith he, the *Calipha* of *Egypt*, of the *Saracenicall* ſtock, poſſeſſed the regions of *Syria*, unto *Laodicea*. But foraſmuch as that *Antiochian* Kingdome, as it was a little remote from *Euphrates*, ſo it endured not but fourteen years, *Antiochia* being preſently taken by ours under the conduct of *Boamund:* haply it were better, leaving out *Antioch*, to adde, for the making up of the number of four, the *Bagdad*, or *Perſian* Empire, upon the other ſide of *Euphrates* (for *Scilix* had onely reſpect to the *Turks*, who had paſſed *Euphrates*;) that ſo, the whole *Turkiſh* Empire, beyond, and on this ſide *Euphrates*, may be underſtood to be divided into thoſe four *Sultanies:* the which, with the courſe of the Kings, or *Sultans*, for a certain time, thou maiſt ſee (Reader) deſcribed in the following * figure, for thy more diſtinct contemplation.

* *Diagramma.*

A Diagramme of the Turkish Kingdome parted in four parts, at Euphrates, from the year 1080. and so forth; out of *Elmachinus*, the *Arabian*, and *Scilix*, a Greek Authour. Chap. 9.

Beyond *Euphrates*.		On this side *Euphrates*.	
Of Bagdad.	*Of Cesaria.*	*Of Alepo.*	*Of Damascus.*
Togrulbecus Olbarsalanus.	*Capadocia, and Iconium, &c. in Asia the less*		
Ghelaluddaulas in the year 107. Barkyarucus Muhammedus Mahumedus, began in the year 1117. &c.	*Sedjiduddaulas. by sirname, Cutlumusus. Solimannus. Tanismanius. Masutus. Calisastlanus, &c.*	*Sjarsuddulas. Roduwanus. Tagjuddaulas, his sonne. Bulgarus began in the year 1117.*	*Tagjuddaulas. Decacus. Ababacus, then alive, in the year 1115. Sanguinus, Noradinus, &c.*

And this was the state of the Turkish affairs, when first they passed Euphrates, and, as it were, making a shew of their breaking in upon the Romane territories, were confined to their limited prison at *Euphrates*. But howsoever this quaternion of *Sultans* remained not entire till the time of their loosing, but underwent divers changes; yet the *Holy Ghost* esteemeth the nation according to the state of the first irruption, wherein having passed Euphrates, they are bound untill an appointed time.

And those four Angels were loosed, being prepared for an hour, and a day, and a moneth, and a year, that they might slay the third part of men.

This loosing of the Turks happened a little before the year 1300. the Caliphatship of *Bagdad* (with which the first *Woe* utterly expired) being now extinguished by the Tartars, in the year 1258; and the remnant of the Turks, who on the other side of Euphrates, hitherto reigned in Persia, being cast by the same *Tartars* (in the year 1289) as it were out of a sling, into the countries belonging unto the Romane Empire, on this side of Euphrates.

For

Chap. 9. For things thus framing, it happened alſo, that at the ſame time the Latines, who had hindred, and ſtaid the irruptions of the Turks, now almoſt, 200 years, were driven out of *Syria* and *Paleſtina*, in the year likewiſe 1291. In the mean time the Turks, although as yet divided into ſeverall provinces, invaded almoſt all the leſſer *Aſia*, parted it among themſelves, to be poſſeſſed by right of Inheritance; and at length uniting themſelves under the ſole conduct of one of the *Othomans*, without any reſtraint, cruelly raged, and paſſed over into *Europe:* neither could they any more be reſtrained with any force, untill they had deſtroyed the whole *Conſtantinopolitan* Empire with miſerable ſlaughters.

But unleſs I be deceived, the Oracle deſigneth the time alſo of this overthrow of *Conſtantinople:* to wit, that it ſhould come to paſs, a day, a moneth, and a year, that is, 396 years, after the Turks, the Saracenicall Empire being given them, began to be made ready by God; that is, from the time that *Bagdad* was taken by them. For this was the beginning of the breaking in of the Turks, when the Empire of the Saracens began to be ſubverted, and the dominion of the Romanes to be afflicted; yet ſo, as the force of the evil was to be reſtrained, untill the appointed time of ſetting them looſe. Certainly, the ſpace of time, agreeth to an inch. For, Almachinus the Arabian Hiſtorian, whom we have already ſometimes cited, (then whom none hath more accurately noted the moments of times) reporteth, that *Togrulbecus Salghucides* the Prince of the Turks (he it is, whom we call *Tangrolipix*, of the *Zelzuccian* family) the royall city of *Bagdad* being taken, was clothed with the Imperiall robe, by *Calipha Cajimus Biamrilla*, and enſtalled in the kingdome, in the year of the *Hegira* 449; that is, 1057 of Chriſt; then, ſaith he, was the kingdome eſtabliſhed to him. From this time, therefore, the Turks having the principall ſeat of the Sarecenicall Empire, with the whole dominion beyond Euphrates, are prepared, that after a propheticall day, moneth, and year, they ſhould kill the third part of men; that is, in the year of Chriſt 1453, they ſhould utterly extinguiſh the reſt of the Romane Empire in the Eaſt, the royall city of Conſtantinople being taken. For the ſpace from the year 1057, to the year 1453, wherein Conſtantinople was taken; is preciſely 396 years, whereof the day maketh one, the moneth 30, the year 365. The exactneſs of the account is ſuch, that any one may eaſily imagine,

gine; that even the hour (which according to the proportion of the rest, ſhould make 15 daies) would have agreed in like manner with the event, if the moneth of the inauguration of *Togrulbecus* had been declared, as well as the year is. In the mean while, untill that appear, ὥρα, *an hour*, may be taken here, not for the twentieth part of the day, but for a fit time; and the conjunction καὶ, *and*, to be expounded * declaratively, as it were, *prepared for a fit time*, to wit, *for a day, a moneth, and a year, to ſlay the third part of men.* But how many years afterwards ſhould run out, til the ruin of the Turkiſh kingdome, is no where found: onely it is ſaid, that it ſhould come to paſſe at the end of the times of the *Beaſt*; to wit, the ſecond *Wo* ſhal paſſe, when the third *Wo* ſhould be at hand, for the aboliſhing of the kingdome of the *Beaſt*, chap. 11. 14, 15. Chap. 9.

* ἐξηγητικῶς.

But before I depart hence, I ſhall not unwillingly confeſſe this, that except ſo exact an agreement of the propheſie with the thing done, did, as it were, enforce me, another interpretation ſhould no way have diſpleaſed me, to wit, this. That thoſe Angels were prepared and furniſhed for every occaſion; whether need ſhall require, for an *hour*, or a *day*, or a *moneth*, or a *year*, to take the matter in hand. But whether it be probable, that ſo accurate an anſwering of time, as here the event ſheweth, ſhould have happened by chance, let others judge. Some one perhaps there will be, who will make conſcience ſo to think.

It followeth, of the quality and number of the Armies: And the number, ſaith he, τῶν ἱππικῶν, *of the army of horſmen, were two hundred thouſand thouſand.* He nameth *an Army of horſemen*, and no other armies, in the whole deſcription of the plague; as if this enemie from *Euphrates* ſhould be wholly *an Army of horſmen.* Whether was it, becauſe in the Turkiſh war, the horſmen ſo far exceed the footmen in number, that this of no account in reſpect of that? or rather (which I believe the Holy Ghoſt eſpecially reſpected) becauſe this is the very character, already conſecrated by *Ezechiel*, of the Nation of *Magog*, of whom the Turks are derived. For ſo he deſcribeth that Nation, by their warfare on horſ-back, in that famous propheſie concerning *Gog*, (this in the age of *Ezekiel* was the * common name of all the

* *R. Moſes Bar Nachman*, upon the *Pentateuch*. *Gog*, ſaith he, is a general name by which every Prince of *Magog* is called: the ſame ſaith *Johan. Baptiſta*, of a Jew becomming a Chriſtian, in the prologue of the ſecond part. *Leunclavius* in the *Pandects* of the Turkiſh Hiſtory, *p.* 186. *Gog*, at this day, by the Turks is called *Giok* or *Kioc*, with one onely ſyllable: whence *Kioc Can*, which otherwhere is *Gog Can*, &c. *Gog Elp*, which alſo is *Gug Elp*.

Chap. 9. Kings of *Magog*; as *Pharaoh* was of the Egyptians) Chap. 38. 4. *And I will bring thee forth*, ſaith he, *and all thine army, horſes and horſemen, and all of them clothed with armour.* Again, verſe 17. *And thou ſhalt come from thy place out of the North-parts, thou and thy people with thee, all of them riders on horſes, &c.* Furthermore, this *Gog* is called *the chief Prince of Meſhek and Tubal:* That is, who going out of his coaſts, commanded both the *Armeniaes*, beyond, and on this ſide *Euphrates*. I comprehend here under the name of the hither *Armenia*, the *Capadocians* anciently called *Meſchini* and *Moſchi*; where alſo the chief town *Mazaca* is, afterwards called *Cæſarea*; and in the ſame coaſt the *Moſchi* mountains, being no obſcure tokens, that the inhabitants are derived from *Meſhek*. The further or greater *Armenia* is that which is called at this day *Turcomania*, from the habitation of the Turks, wherein in time paſt the city *Thelbalana* was, the *Tibarenian* and *Balbitenian* people, the river *Teleboas*, and other footſteps of the name *Tubal*. Yet notwithſtanding, the war which *Ezechiel* declareth, is not to be taken for this irruption of the Turks, which *Iohn* deſcribeth (this onely he ſeemeth to point at;) but is to be underſtood of another, the laſt, under the return of the Jews; and that, if a man may conjecture, this which now is, ſomething before departing.

But of the type of the Armie of Horſe men, there is another thing, which with the good leave of the Reader, I will adde; but on this condition, that no man think me over-much to regard the deceitfulneſs of names and etymologies. Even ſolid and well-cooked meats, are wont to taſte more deliciouſly with ſauce. Let not the Reader therefore diſdain, that I ſet ſuch before him. To wit, that the Turks, before the looſing, now by long habitation were *Perſians*, and by that name frequently called in the *Byzantine* Hiſtorians. Certainly *Nicetas*, who in a Hiſtory hath comprehended the moſt part of the time wherein they were reſtrained at *Euphrates*, almoſt alwayes calleth them *Perſians*, very rarely *Turks*. Now the *Perſians*, if thou mark, even by the very ſound of the name, are *Horſmen*: ſince פרס, *Paras*, by which name *Perſia* is called in ſacred Writ (with which *Parthia* is the ſame, onely otherwiſe pronounced;) in the three Eaſtern languages, the *Hebrew*, *Chaldean*, and *Arabian*, doth ſignifie a *Horſe*, or *Horſe-man*.

There-

Therefore for this reaſon, the *Euphratean Horſemen* are *Turco-perſians*; that is, the borderers on *Euphrates* by their Nationall name are called *Horſemen*. Chap. 9.

Neither doth example of ſuch alluſion (if any ſhall object diſ-uſe) ſeem to be wanting in *Daniel*, chap. 8. where the *Macedonians*, who at that time were called *Ægeades* (that is to ſay, *Goatiſh*) are ſignified by a type of *Goats*; and the King is ſet forth by the repreſentation of an he-*Goat*. *Behold*, ſaith he, *Hircus Caprarum*, that is, the Male of the Goats) *cometh from the Weſt*, &c. for he meaneth *Alexander* the great, the KING of the *Ægeans*; They are the *Macedonians*. For ſo that Nation was called, where the firſt ſeat of the kingdome was, from *Caranus* the Founder, about two hundred years before *Daniel*. The occaſion of the name, the Epitomizer *Juſtinus* reporteth out of *Trogus*, *lib.* 7. whoſe words I will take the pains to mention. *Caranus*, ſaith he, *With a great multitude of Grecians, being commanded by an anſwer of the Oracle to ſeek places of habitation in Macedonia, when he was come into Emathia, he poſſeſſed himſelf of the Citie Ædeſſa, following a flock of Goats flying from a ſhower, the Citizens not perceiving it, by reaſon of the greatneſs of the ſhowres, and fog; and calling the Oracle to mind, whereby he was bidden to ſeek an Empire by the conduct of Goats, he appointed it the Seat of the Kingdome; and afterwards religiouſly obſerved, whitherſoever he removed his Army, to have the ſame Goats before his enſignes; uſing thoſe as guides for his enterpriſes, which he had for authors of his Kingdome. The City Ædeſſa he called Ægeas, for memory of the benefit; and the people he named Ægeans.* See the reſt. verſe 5.

Such is the aptnes here, that a man may judge, that the type of the Ram alſo in the ſame viſion concerning the King of the *Perſians*, hath alluſion to the ſignification of the name *Elam* (which is the other of the two names whereby that Nation is called:) for איל with the *Hebrews* (whence the name איל a Ram) and אלם and עלם with the *Chaldeans*, ſignifie the ſame, to wit, to be valiant, or ſtrong. Haply therefore עילם *Elam*, with thoſe, ſounded, as איל a Ram, with theſe; and thereupon the King of *Elam* is figured to *Daniel* in this type. Howſoever it be, when the matter it ſelf is confirmed otherwiſe, ſuch agreement of names with the type cannot but be a godly ſolace to ſuch as ſtudie thoſe things; *Fortem ſeu robuſtum eſſe.*

Chap. 9. things; whether we believe it to have happened by chance, or otherwiſe. And theſe things by the way,

Now again I return into the way, to the *Euphratean* horſmen: the number of whom is, ſaith he, * δύο μυριάδες μυριάδων, *two hundred thouſand thouſand.* Some read it, μυριάδες μυριάδων, leaving out δύο, as chap. 5. 11. But a huge multitude is ſignified, as *Pſal.* 68. 18. * *The chariots of the Lord are twenty thouſands, thouſands, thouſands.* For μυριὰς רבוא or רבבה is of thoſe numerall words, which in the Hebraiſme are wont to be taken indefinitely, as *Sexcenti* with the Latines; and doth expreſſe, not a number of ten thouſand, but any great number whatſoever; eſpecially when it is ſo doubled, as is to be ſeen, *Dan.* 7. 10. But there is no man ignorant, how great and how immenſe, the armies of the Turks in their expeditions have been, and at this day are wont to be.

Verſ. 16.
* *Duæ myriades myriadum.*
* *Curruum Dei duæ myriades, millia duplicia.*

And I heard, ſaith he, the number of them. For indeed it might be demanded, whence the number could appear unto *John,* as which was impoſſible for him to account in a viſion. *I heard,* ſaith he. The like is to be eſteemed to come to paſſe in other viſions alſo, as often as any thing is declared, which could not be expreſſed in a viſion; to wit, that the Apoſtle was inſtructed therein by a voyce.

Verſ. 17. It followeth, concerning their ammunition: *And ſo I ſaw,* ſaith he, *the horſes in appearance, and thoſe that ſate upon them, having* (even) *breſtplates of fire, of jacinct, and of Brimſtone, and the heads of the horſes as the heads of lions; and as it were fire, ſmoak, and brimſtone, iſſued out of their mouthes, by which the third part of men was killed.*

No where in any of the Prophets, or other where in ſacred writ, doth ſuch like repreſentation of *fire, jacinthian ſmoak, & brimſtone* offer it ſelf. Wherefore I take it according to the letter, of that new kind of inſtruments of war, & before this trumpet never heard of, which theſe *Euphratean* enemies ſhould uſe preſently after their looſing; I mean gunns, ſending forth fire, ſmoke, & brimſtone. For gunpouder *is a powder caſting out fire, with jacinthian ſmoke, the ſubſtance being ſulphureous.* Which who ſo do uſe in war, appear unto their enemies, as if they were covered, as it were with fiery, *jacinthian,* and ſulphureous *habergions,* in reſpect of the *medium* or aire, corrupted with fire, ſmoke, and ſulphureous

ſmell:

ſmell: by reaſon of which, *the heads of the Horſes* alſo ſeem dreadfull and terrible, as it were of Lions. Hence it is that *John* ſaith, *he ſaw horſes and horſmen*, not indeed, but in appearance ſuch; *I ſay in appearance*, ἐν ὁράσει, not indeed, having breſt-plates of fire, jacinth, and brimſtone; in appearance, having heads like Lions; to conclude, in appearance, not indeed, there came forth out of the horſes mouthes, fire, ſmoke, and brimſtone; for that the thing is wont to appear ſo to the beholders on the adverſe part. This is the force of ἐν ὁράσει, in appearance, which twice in this ſence is uſed in the fourth chap. ver. 3. ὅμοιος ὁράσει λίθῳ ἰάσπιδι καὶ ἴρει ὁμοία ὁράσει σμαραγδίνῳ. *like a Jaſper ſtone to look upon, and a Rain-bow like an Emerald, to look upon.* Neither is that word to be found in the New Teſtament, any other where, except once onely. Chap. 9.

By theſe three (fire, ſmoke, and brimſtone, iſſuing out of guns, he addeth, that) *the third part of men are killed*, that is, they which were of that *third part* of men, whom we called the Romane Empire. Neither is it neceſſary, here, or elſwhere, where mention is of a *third part*, that the whole *third part* be underſtood, but to be taken partitively. Examples offer themſelves, as well in this book, as elſwhere in the Scripture, of ſuch an Ellipſis of a word partitive: as *Iudg.* 12. 7. *Iephte was buried in the cities of Gilead*, that is, *in one of the cities*. And *Rev.* 17. 16. *The ten horns ſhall hate the whore*, that is, ſome of them. So *the third part of men was killed* (τὸ τρίτον) that is, they which were of that third part. Verſ. 18.

Who knoweth not, that this was abundantly fulfilled in the overthrow of *Conſtantinople*? was not that moſt noble Citie, the head of the *third part* of men, conquered, and given up to an univerſall ſlaughter, by theſe engings caſting forth fire? Hear *Chalcocondylas*. *Mechmetes*, ſaith he, *in his expedition againſt* Byzantium, *cauſed great gunns to be made ſuch as we never knew to have been before that time--- thoſe he diſperſed every where through his Army, that they might ſhoot bullets againſt the Grecians--- One of which was of that greatneſſe, that it was to be drawn by 70 joke of oxen, and two thouſand men--- To this on either ſide two other great ones alſo were adjoyned, either of which ſhot a ſtone, the weight whereof was half a talent ——— that admirable piece of ordnance followed them, which carried a bullet which weighed about three talents, and did throw down a great part of the wall--- the thunder-*

Chap. 9. *ing whereof is reported to have been ſo great, that the countrey adjoyning for 40 furlongs diſtance, was* ſhaken; *this piece of ordnance by day did ſhoot ſeven bullets, in the night one, which one was a ſigne of day, and did ſhew in what place the bullets ſhould be caſt forth that ſame day.* He which deſireth to know more, and how gunnes were uſed in the *beſieging* of the *City* by ſea, and how the walls being ſhaken with *ordnance*, by the ſpace of fourtie dayes, at length fell down; and how *Longus* the Captain of the *Genuans*, with his ſouldiers, being hurt with the bullets of the gunns, quitted their place, and made way for the Turks into the Citie, let him have recourſe to *Chalcocondylas* himſelf. Moreover out of the ſame Author he may learn, that the *Peloponneſian* ſtreight was alſo conquered with the ſame arms, by *Amurath* this *Mecmetes* his Father; and the *Peleponneſians* brought to obedience; and by *Mechmetes* himſelf were wholly ſubdued, preſently after the taking of *Conſtantinople*; *Corinthus* alſo being conquered by this kind of fire-caſting ordnance.

Verſ. 19. To this of their weapons, is added another thing, concerning the nature of the *horſes* and *horſmen*. *That their power was not in their mouth onely* (of which hitherunto) *but alſo in their tayls. For their tayls were like ſerpents, having heads by which they do hurt.* That is, the ſame which before hath been ſaid of the *Saracens*, is true alſo of the *Turks*: to wit, that they brought deſtruction where they came, not onely by hoſtile force, but alſo by the train of their *Muhammedan* impoſture. Whence it is, that theſe are no leſſe *ſerpents* in their *tayl*, then the *Saracenicall Locuſts*, whoſe religion they received: but that one kind of *ſerpentine tayl* is attributed to theſe, and another to them, that ariſeth from the naturall diverſitie of the ſhape of both, the Locuſts and horſes; by reaſon whereof, a ſharp tail of *ſcorpions* to thoſe, but to theſe tails with *ſerpentine* heads did beſt agree.

Verſ. 20. *But the reſt of the men which were not killed with theſe plagues* (or which eſcaped theſe plagues) *repented not of the works of their hands, that they ſhould not worſhip devils, and idols of gold, and ſilver, and braſſe, and ſtone, and wood, which neither can ſee, nor hear, nor walk*, &c.

But who theſe may be, it will be no hard matter to gather; ſince in the whole *Romane Empire*, or on this ſide *Euphrates*, there are none now which worſhip *images* (O ſhameful and grievous!)

but

but Christians. Must it not needs be then, that the very same worship *devils* also, since both is ascribed to the same, in this place? But what devils then, thou wilt say? Surely not those which they themselves hold for unclean spirits, and so call them (for what Christian wittingly and willingly would worship such?) but those *Demons*, which by the heathen *theologists* were understood by this name *Dæmonia*; I mean * *Deastri*, consecrated by the names both of *Angels*; and of * dead men, as it were Mediatours between God and men; Πᾶν τὸ δαιμόνιον, saith *Plato*, μέσον θεότε καὶ θνητοῦ. Devils are of a middle nature between the gods and mortall men. Likewise, θεὸς ἀνθρώπῳ οὐ μίγνυται, ἀλλὰ διὰ δαίμονος πᾶσα ἔστιν ἡ ὁμιλία, καὶ ἡ διάλεκτος θεοῦ πρὸς ἀνθρώπους. God hath no society with man, but all communion and conference of gods with men, is by mediation of spirits, or *devils*. The same the other *Platonists*, and the most Philosophers of other sects, except the *Epicureans*, do hold. I will onely cite the words of *Apuleius*, wherein the opinion of *Plato*, and the rest, is fully and perspicuously contained. * *Devils*, saith he, *are middle powers, by whom both our desires and merits have accesse to the gods; carriers between mortall men, and those that dwell in heaven; hence of prayers; thence, of gifts; which carry hither and thither; hence petitions, thence supplyes; or certain interpreters, * or bearers of recommendations. Neither*, saith he, *will it stand with the majestie of the heavenly gods, to take care of these things.* Doubtlesse, they had two sorts of gods; heavenly, who being continually resident in heaven, and among the stars, would not abase themselves to these earthly things, nor be defiled with the contagion of them; these properly and singularly were called gods: others * devils, who being, as it were, a mediating divine power, and ministers of the heavenly & chief gods, had the oversight of humane affairs. Those the holy Srripture (if I conjecture rightly) calleth *the hoste of heaven*; these (especially those that they made of dead men) *Baals* of *Baal* the king of the *Babylonians*, or *Assyrians*, or in the *Chalde* pronuntiation, *Belus*; who first was consecrated by his posterity for a *Demon*: whence, after, it came to passe, that such divine powers were called *Baalim*, that is, *Baals*; as *Baal-peor*, *Baal-berith*, *Baal-zebub*, *Baal-moloch* (*Ier.* 19.) even as from the first Emperour *Julius Cæsar*, the other Roman Emperors, afterwards are called *Cæsars*.

But how this Theologicall discourse of * *devels*, agreeth with

Chap. 9.

* men deified.

* see Hesiod. Ἔργα. ver. 121 in *sympos.*

* *De Dæmonio Socratis.* Let the Reader see *Aug. de civ. Dei, lib.* 8, & 9.

* *salutigeri.*

* *Dæmones.*

You may see Hierom. upon 23. chap. of Ezech. likewise upon Hoseas chap. 2. and upon Esay 46.

* *Dæmons.*

Chap. 10. the worshipping of Saints and Angels by the counterfeit Christians, the thing it self speaketh; with this onely difference, that with them there were many supream or heavenly gods; with us there is onely one, the Father of all. And truly, there ought to be but one Mediatour also, our Lord *Jesus Christ*, but that the false prophets have brought in more, like the heathen *Dæmones*. Plainly according to what *Paul* hath propheſied 1. *Tim.* 4. 1, 2, 3. That it should *come to passe in the latter times*, by the hypocrisie of false speakers, faining lies of miracles; and through the counterfeit holiness of the Monks abstaining from marriage, and meats, by reason of their vow; that διδασκαλίαι δαιμονίων, that is, the doctrine of * devils should be brought back again into the world. The interpretation will aptly serve, if thou take the genitive δαιμονίων passively, that it may be, the doctrine concerning devils, as *Heb.* 6 2. διδαχὴ βαπτισμῶν, διδαχὴ ἐπιθέσεως χειρῶν, &c. The doctrine of baptisme, the doctrine of laying on of hands. For surely that, ἐν ὑποκρίσει ψευδολόγων, by the hypocrisie of false teachers, and what followeth (that the order of construction may be safe) is expounded by the government of two substantives; ἐν the preposition setting forth the instrument and cause (which according to the Hebrew phrase is familiar.) But I have declared this more at large in another place, in a peculiar tract, neither is it my mind here to repeat it.

* *Dæstrorum.*

Of the third wo-Trumpet,
Or,
The sound of the seventh Trumpet.

Chap. 10. Verſ. 1, 2. The vision of the sixth trumpet being ended (for there is one onely vision of one trumpet, even as of the seals and vials) the next place, in order of things, was due to the sound of the seventh;

Verſ. 6. which notwithstanding being put off to the prophecie of the *little Book*, to which the Spirit of God is now to passe; lest any thing in the mean space, on his part, should be wanting to the fulfilling of the prophecy of the Seals now to be ended, he supplieth the course of the trumpets sound which was to be deferred, with

Verſ. 7. an oath, wherein the event of the trumpet is shewed, at least, in generall. To wit, that it shall come to passe, when that Angel shal sound, that the Roman Beast being destroied, and the times of the last head being come to an end, *The mysterie of God shall be finish-*

finiſhed, as he hath declared to his ſervants the prophets. For ſo, Chap. 10.
long ago, it was foretold to *Daniel*, that the fourth Beaſt being ſlain, the king of the ſaints ſhould rule through the whole world (c. 7.) and withall, that glorious promiſe of reſtoring *Iſrael*, ſhould be fulfilled (*chap.* 12.) But that this Kingdom is it which he called *the finiſhing of the myſtery of God*, that acclamation ſubjoyned to the ſame Trumpet afterward ſounding, ſuffereth us not to doubt: *the Kingdoms of this world are become our Lords and* Chap. 11.
his Chriſts, and he ſhall reign for evermore: and a wonder it is, Verſe 15.
that there ſhould be found any one who ſhould underſtand it otherwiſe. Therefore *that time* of which the Angel here ſwear- Verſe 6.
eth, that it ſhall be no more, cannot be any other, then either *the time of the four Monarchies* univerſally; or, (which is more near, but the ſame in effect) *of the laſt Kingdom:* that is, the *Roman*, to wit, *the laſt period, of a time, times, and half a time:* ſince the ſame which here (with *John*) is ſaid, ſhall be, *when time ſhall be no more*; that (with *Daniel*) was ſhewed ſhould be then, when that period of the laſt times ſhall be accompliſhed.

And ſurely, this *conſummation of the myſterie of God* is the matter of the ſeventh Trumpet: to which are added, as companions, *ſeven thunders.* For they are not the matter it ſelf which the Trumpet doth exhibite, but a contemporary thereof. To wit, while the Angel maketh his proclamation concerning the myſterie of the Trumpet, *ſeven thunders* utter their voices. *He* Verſe 3.
cried, ſaith he, *with a great voice, as a Lion roareth; and when he had cryed, ſeven thunders uttered their voices:* that is, when he had begun his cry, *ſeven thunders* alſo began to ſpeak. Neither can they but contemporize with the ſeventh Trumpet, ſince that which followeth the ſixth Trumpet, neceſſarily falleth into the ſeventh. But what is this voice of thunder? whether is it בת כול *Bath Kol?* If it be this; the ſeven thunders are ſo many *Oracles*, by which the ſpace of the ſeventh Trumpet is diſtinguiſhed, as it were, by certain periods; but of a matter not at all to be known, nor to be perceived, but in their own proper times, which the prohibition to *John* (of writing the voices of the ſeven thunders given from heaven,) doth intimate. *Seal up thoſe things which* Verſe 4.
the ſeven thunders have ſpoken, and write them not. We ſhall therefore enquire in vain, of thoſe things which God would have kept ſecret, and to be reſerved for their own times.

And

Chap. 10. And thus hath the ſeventh Trumpet been [fitly enough] accommodated in its place and order, although the diſcovery of the ſound thereof, wherein the whole myſterie is fully unlockt, be reſerved to another place. The purpoſe of which reſervation, with the whole frame of ſuch diſpoſition, although it be touched in the *Key of the Revelation*, yet it will be neither needleſs, nor unprofitable, to repeat it here again, and a little more at large; ſince the conſideration thereof doth eſcape moſt of the interpreters. The diligent contemplation of the body of the Apocalitique viſions, framed by the characters of the Synchroniſmes, gave me the firſt light, here; and will give light to thee [Reader] alſo, unleſs I be deceived. But the matter (that I may diſcover it with what plainneſſe, and brevitie of ſpeech I can) ſtandeth thus.

Both propheſies, as well of the *Seals*, as of the *little Book*, are concluded with one and the ſame iſſue of things; to wit, with that which the ſeventh Trumpet doth exhibite. For the declaring whereof, the *Holy Ghoſt* hath deferred the more full opening of the ſound thereof (the myſterie of the ſeventh Trumpet, being touched before, in its proper place, in the order of the Trumpets, lightly, and as much as was there needfull:) until a paſſage being made to the new propheſie of the *Little book*, (Chap. 10. from the eighth verſe, to the end) he had drawn up the firſt viſion thereof, (the courſe of the Revelation being likewiſe finiſhed) to the ſame iſſue of things (Chap. 11. 14.) and then that *Myſterie* of the ſeventh Trumpet, the common Cataſtrophe of both propheſies, and only generally publiſhed in the former propheſie (which was of the ſeals) is here (the ſound at length being uttered) fully expounded: and that ſurely in a moſt apt order; when as otherwiſe, without a fore-knowledge of either propheſie, that which depended upon both, could not have been underſtood.

And hence it cometh to paſſe, that the buſineſs of that tranſlation, is not taken in hand, by any Angel of the Trumpets, but by that great and excellent Angel, who held in his hand the *Little book*, the Symbole of the ſecond propheſie, which was preſently to be eaten by *John*. For it was requiſite for him, who ſhould reveal the ſecond propheſie, that the explaining the ſound thereof, which contained the *Cataſtrophe* of either propheſie, ſhould be deferred thither. Yea, if that Angel be Chriſt the Lord, as it ſeemeth may be gathered by his more royall attire, and the whole furniture;

Verſ. 8, 9.

furniture; this right of ſuſpending the laſt ſounding, in favour of the other propheſie, doth agree to none ſo much as to him, who was the Authour of both the propheſies. Hitherto (truly) he had appeared in the form of a Lamb; but now, it ſeemeth, he had put on the perſon of an Angel; foraſmuch as he was about to reveal to *John* the ſame myſterie of Conſummation, which he had revealed long before to *Daniel*, in the ſame apparition of an Angel, and in the ſame rite and words of an oath. you may ſee in *Daniel*, Chapter 12. verſe 6. 7. together with the fifth verſe of the tenth Chapter. Chap. 10.

FINIS.

THE

Interpretation of the little Book: or of the other Syſtem of the viſions of the Revelation, according to the rule of the *Apocalyptique Key.*

THe ſpace *of the Seals* being runne over, wherein the affairs of the Empire were deſcribed, there is a proceeding to the other propheſie, by much the more noble; as containing the fates of the *Church*, or of *Religion*. *John* is prepared to it by the delivering and eating up of an open Book, as it were to take the degree of the facultie of propheſying. Chap. 10.

And the voice, ſaith he, *which I heard from heaven, ſpake unto me again* (to wit, that voice as of a Trumpet ſpeaking, *Chap.* 4. 1.) *and ſaid, Go and take that little book which is open in the hand of the Angel which ſtandeth upon the Sea and upon the earth.* Verſe 8.

I went therefore unto the Angel, and ſaid unto him, give me the little book, and he ſaid unto me, take it, and eat it up, &c. Verſe 9.

Furthermore, ſince the propheſie now to be revealed, as the knowledge of all divine and hidden things, eſpecially to come, ſhould be in the firſt receipt, indeed, ſweet and pleaſant; but by reaſon of the lamentable eſtate of the Church, contained in the hidden part thereof, bitter as Aloes; or, for the obſcuritie haply of

Chap. 11. of thoſe Allegories and Types, wherewith it is covered, it ſhould much perplex the mind of the opener or ſearcher into the meaning thereof: therefore it is ſaid, that the book to be eaten up, ſhall be to the Apoſtle in his mouth, indeed, ſweet; that is, at firſt ſight and firſt taſte ſhall be delightfull to his mind; but being received into his belly, and to be digeſted, it ſhall be bitter. *And it ſhall make thy belly bitter*, ſaith he, *but it ſhall be in thy mouth ſweet as*
Ezech. 3.3. *hony*. The whole repreſentation is taken out of *Ezekiel*, ſaving that there, the ſweetneſſe in the mouth, but bitterneſſe in the belly, are either not mentioned, or but obſcurely.

The book being ſo received and ſwallowed down, the meaning of the ſymbole is opened in moſt clear and expreſs words; to wit, that there was impoſed upon *John* a charge of receiving from Chriſt, and bringing into the knowledge of the Church, another yet, and a more noble propheſie by much, and which ſhould run over the ſame ſpace of time with the former.

Verſe 10. *And I took*, ſaith he, *the little book out of the Angels hand, and did eat it up: and it was in my mouth ſweet as hony; but when I had eaten it, my belly was bitter.*

Verſe 11. *Then he ſaid, thou muſt propheſie again* (this is the meaning of the ſymbole) *before many people, and nations, and tongues, and Kings.*

This was the inauguration of *John*; the propheſie followeth, which hath its beginning from his work about the Temple of God; and therein he ſetteth forth a twofold eſtate of the Church to come in order, by the repreſentation of a two-fold court, one meaſured, another caſt out, becauſe of the prophanation thereof by the Gentiles.

The meaning of the inner Court meaſured with the reed of God,

Chap. 11. 1. THe court of the Temple within with thoſe that worſhip therein, *to be meaſured by the reed of God*, ſetteth forth the Primitive ſtate of the Chriſtian Church, *examined by, and exactly conformable to the rule of Gods Word:* and not yet, as afterwards, (when it came to the times of the outer court) * irregular by the contagion of idolatrous worſhip, but *orderly* worſhipping God, for a few ages, in one only Mediatour Jeſus Chriſt.

* ἀσύμετρον.

For,

For, that ſuch a meaſure was propounded in the type, alſo, of an Angel meaſuring, in *Ezekiel*, I ſeem to gather out of that which is ſaid to him, *Chap.* 43. from *verſ.* 7. to 10. and afterward: *But thou ſonne of man, ſhew the Temple to the houſe of Iſrael, that they may be aſhamed for their iniquities, and let them meaſure the pattern.* You may ſee the place. But if any one ſhall conceive otherwiſe, and would rather referr the type of *meaſuring* to the ſignification of *building*, namely, that what the drawing or ſetting out of a modell (that is, the platform of a work to be done) is to builders, the ſame, *is meaſuring* to God, in the language of the Prophets, it will come notwithſtanding to the ſame meaning. For what more will this court *meaſured by the reed of God* ſet forth, then the State of the Church, figured thereby, to be the *workmanſhip of God*, built upon the foundation of the Apoſtles and Prophets, Chriſt being the corner ſtone; contrary to the court following, which God would not acknowledge for his frame, and therefore *John* is forbidden to meaſure it. Whether thou ſhalt interpret it after this, or that manner, the matter (as thou ſeeſt) will come to the ſame paſſe. But who ſo ſhall interpret it in a different ſenſe, unleſs I am deceived, he can produce no example of his interpretation out of the Scripture. But, how fitly the ſituation of the *Altar* in this court, may ſhadow the frequent ſacrifices of the *Martyrs* under that ſtate of the Church, that will be manifeſt, as wel by the thing it ſelf, as by the contemporary viſion of the *red Dragon* fighting with *Michael* concerning the child-birth of the woman, then when we come to the interpretation thereof. Chap. 11. Chap. 12. 3, 4.

The meaning of the outer Court, with the holy Citie trodden under foot by the Gentiles, and thereupon to be left unmeaſured, and to be caſt out.

The outer Court trodden under foot by the Gentiles, and rejected by God from being meaſured, doth ſet forth the *holy Citie of God*, or the Chriſtian Church, by and by, from the end of the times of the *meaſured Court* (to which it next ſucceeded) *to be given to new Idolaters*, and (the affairs thereof being eſtabliſhed, now, by the utter caſting down of Gentile-worſhip, under the ſtate of the former Court) to be prophaned with the contagion of renewed Verſ. 2.

Chap. 11. newed Idolatrie, as it were *heatheniſme* brought to life again: in one word, *Antichriſtian Apoſtacie* to reign in the Church fortie two *moneths* of years. Which ſhall be fully and particularly handled in the hiſtory of the *Beaſt*, contemporizing with this *Court*, and being a viſion of the like matter. But let us conſider the words of the Text, the interpretation whereof we have in hand.

Verſ. 1. *And there was given me*, ſaith he, *a reed like unto a rod, and the Angel ſtood, ſaying: Riſe and meaſure the Temple of God, and the Altar, and them that worſhip therein.*

Verſe 2. *But the Court which is without the Temple, caſt it out, and meaſure it not. For it is given to the Gentiles, and they ſhall tread under foot the holy Citie fortie two moneths.*

The meaning of which words that we may rightly conceive, we muſt know, that τὸ ΙΕΡΟΝ (by which name I comprehend the whole building of the Temple) was diſtinguiſhed by a double Court; the one inner, in which was placed Ναὸς, or the Temple it ſelf (together with the Altar of burnt-offerings at the entry thereof) and was open only to the high Prieſts and Levites: the other outer, which 2. *Chron.* 4. 9. is called the *great Court*; in *Ezech.* more then twelve times, חצר החיצונה, that is, Αὐλὴ ἡ ἔξωθεν, or, ἐξωτέρα, the Court without, or the outer Court. This belonged to the Iſraelites, or to the people of *Iſrael*, and therefore not unproperly to be called the Court of *Iſrael*; although that part of this Court which belonged to the men, was ſo ſpecially called by the Jews. The former Court is ſet forth by the names of *Temple*, and θυσιαστηριον. *Ariſe*, ſaith he, *meaſure the Temple of God* (Ναὸν) *& Thyſiaſterium:* where θυσιαστήριον expreſſeth not onely the Altar of whole burnt-offerings which was placed there, but the ſpace lying about, alſo, that is, the whole place of the Altar and ſacrifice; as is to be gathered out of the words next in coherence, Καὶ προσκυνοῦντας ἐν αὐτῷ, *and thoſe that worſhip therein*, that is, ἐν τῷ θυσιαστηρίῳ, *in the ſacrificing place*. Alſo, how θυσιαστήριον is taken in the 14. *Chap. verſ.* 18. and *Chap.* 16. 7. ſee *Beza*. Whence the old Greek and Latine Lexicon doth interpret θυσιαστήριον, *Altarium*, the Altar-place; *Sacrarium*, the holy place; and changing the order, the Gloſſary of *Philoxenus* hath it thus, *Sacrarium* ἡρώων, θυσιαστήριον, *the holy place of the gods is Thyſiaſterium*. But this θυσιαστήριον, together with the Court-yard of the Temple,

Temple, that is, τῦ ναῦ. I learn out of the deſcription of the Tabernacle, to be comprehended rightly by the name of the Inner Court: where likewiſe all that incloſure which compaſſed המשכן *the* * *Tabernacle*, and the *Altar of whole burnt offerings*, is reckoned by the name of one Court: as it appeareth, *Exod.* 40.33. So much of the firſt Court, which *John* was bidden to meaſure. But the later Court is ſet forth plainly enough by the name thereof: Αυλὴ ἡ ἔξωθεν τῦ Ναῦ, that is, by the * defect of the former ſubſtantive, Αυλὴ ἡ ἔξωθεν τ' Αυλὴ ς ἡ περιβόλε τῦ Ναῦ, *The court which is without the incloſure of the Temple and Altar.* In this, ſince the Gentiles, being admitted without right or reaſon, were harboured, it is commanded at no hand to be meaſured, but to be caſt out, and accounted profane. Chap. 11.

* *Habitaculum.*

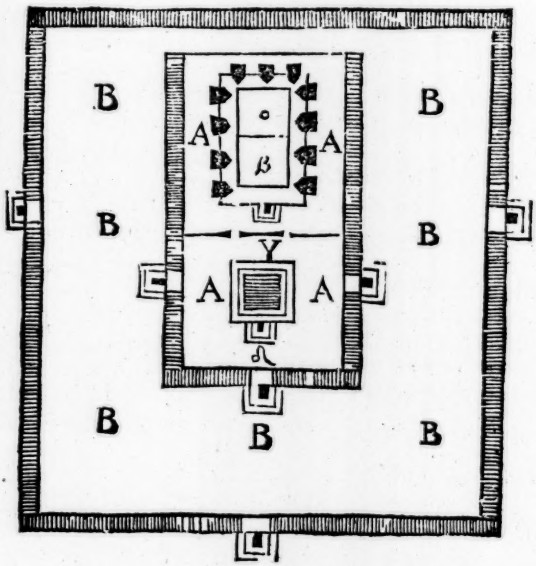
* *Elliptis.*

But thou wilt ſay, that not the *outer court* is ſaid to be trodden underfoot by the Gentiles, but *the holy city*. I anſwer, *that the outer court, and the holy city*, do mutually expound themſelves, ſince the outer court is the place of aſſembly, for divine exerciſes for the holy city, or for the people of Iſrael; yea, in the deſart, the Tabernacle having onely one court (into which it was not lawfull for any but the Prieſts and Levites ordinarily to enter) there was no outer court, but the camp of Iſrael, or the holy city. Thereupon therefore the ſenſe is, as if he ſhould have ſaid, *The court which is without the Temple caſt out; and meaſure it not: for it is given to the Gentiles*, and *they ſhall tread* (that) *under-foot* 42 *moneths*. But for the relative (*that*) there is placed a ſubſtantive, and ſurely the ſame which declareth the thing deſigned by the antecedent; *the holy citie*, ſaith he, *they ſhall tread underfoot fourtie two moneths*. For the *enallage* of the ſubſtantive for the relative is very uſuall, as well in this book, as elſwhere; to wit, when either the ſubſtantive which went before, is repeated inſtead of the relative, or the *Synonymie* thereof is put inſtead of the relative. An example of the later manner thou haſt here, and *Acts* 25.21. And ſurely, what elſe ſhall we ſay, is it *to be given to the Gentiles*, that is, leave to be given them to take it, then *to be trodden underfoot*? and what at length ſhould the Gentiles tread under foot, except that which was given them? that theſe words alſo, no leſſe then *of the Court, and of the holy City*, may ſeem mutually to expound themſelves.

Chap. 11.

ΠΛΟΤ ΤΟΥ ΙΕΡΟΥ,
that is,
of the Temple, and the Courts thereof.

The Plot.



ΑΑΑΑ *The Inner Court.*
ΒΒ ΒΒ
ΒΒΒ *The outer Court.*
α β
ΝΑΟΣ *or the Temple,*
α *The Holy of Holies.*
β *The Holy place,*
γ ♁ *The offering Altar.*
ΑγΑ♁ *Thyſiaſterium, the Altar place.*

To theſe two Courts (which, and no more, the Scripture maketh mention of) a third was added in after ages, to wit, in the *Herodian* Temple, by the building of another wall more compaſſing the Temple, which was called the court of *Gentiles, and of thoſe that were unclean:* but was not accounted for holy. Moreover, there was written upon pillars there ſet, as well in Greek, as in Latine letters; Μὴ δεῖν ἀλλόφυλον ἐντὸς τοῦ ἁγίου παρίεναι, *In Atrium ſanctum tranſire alienigenam non debere,* that a ſtranger ought not to enter into the holy Court. *Ioſephus, de bello Iudaico, lib. 6. cap. 6. Græc. ult.*

The

Chap. 11.

The myſterie of the two witneſſes propheſying in ſackcloth.

The Gentiles taking up their ſtanding in the Court of the people of God, or the holy City, *two Witneſſes*, or *Prophets* from God preach, *mourning, and being clothed in ſackcloth.* Theſe are the Interpreters & Defenders of the Divine Truth, which ſhould bewail with continual complaints, that filthy and lamentable pollution of the Church of Chriſt; and whom God ſhould ſtir up continually, to be monitors to the Chriſtian world idolizing with the Gentiles; and guides to his Saints keeping the faith. To wit, according to the pattern of thoſe famous pairs under the Old Teſtament; *Moſes* and *Aaron* in the wilderneſſe, *Elias* and *Eliſæus* under the Baaliticall apoſtaſie, *Zorobabel* and *Ieſua* under the Babylonian captivity. To wit, thoſe *Witneſſes* of the Revelation are manifeſtly deſcribed by their number, condition, power, and acts: even as alſo the ſtate of the Church wherein they propheſied, anſwerable to that of Iſrael, is figured by the repreſentation of Babylon, the wilderneſſe, and Gentiliſme, or Baaliſme. What I have ſaid of the deſcription of the witneſſes, that behold with thine eyes [Reader] in the Table following.

Moſes and *Aaron.*		*Elias* and *Eliſæus.*		*Zorobabel* and *Ieſua.*	
Ἐξουσίαν ἔχοντες τῶν ὑδάτων, στρέφειν αὐτὰ εἰς αἷμα, καὶ πατάξαι τὴν γῆν πάσῃ πληγῇ.	*Having power over waters to turn them into blood, and to ſmite the earth with every plague.*	Ἐξουσίαν ἔχοντες, κλεῖσαι τὸν οὐρανὸν, ἵνα μὴ βρέχῃ.	*Having power to ſhut heaven that it rain not.*	Οὗτοί εἰσιν αἱ δύο Ἐλαῖαι καὶ αἱ δύο λυχνίαι, αἱ ἐνώπιον τοῦ Κυρίου τῆς γῆς ἑστῶσαι.	*Theſe are the two olive trees and the two candleſticks which ſtand before the Lord of the earth.*
Verſ. 6.	Verſe. 6.	Verſe 6.	Verſ. 6.		Verſ. 4.

Οὐς ἐάν τις θέλῃ ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν, &c. Verſ. 5. *whom if any will hurt, fire proceedeth out of their mouth, &c.*

Verſ. 5. *Of Moſes and Aaron you may ſee* Num. 16. *of Elias,* 2. Kings 1.

Chap. 11. Verſ. 3.

Now let us come to the text: *And I will give*, ſaith he, *unto my two witneſſes, that they ſhall propheſie a thouſand two hundred and threeſcore dayes, cloathed with ſackcloth.* Where this cometh firſt to be obſerved, that the whole propheſie which followeth, from * this verſe; to the ſounding of the ſeventh trumpet, the nature of the matter ſo requiring, is not exhibited in a viſion, but was dictated to *Iohn* by an Angel, perſonating Chriſt; the obſervation whereof is of no ſmall conſequence, for the better perceiving of the nature of the allegory or type.

* *ab hoc commate.*

To my two witneſſes] he calleth them two, in regard of the type, which, as I ſaid, is of pairs; as if he ſhould have ſaid, I will give to my *Zorobabel* and *Ieſua*, to my *Eliah* and *Eliſæus*, to my *Moſes* and *Aaron*. To which is added, that he calleth them witneſſes; now by the Law there ought to be two witneſſes to confirm every word. Adde, that they may be called two, in regard of the number of the Tables of God, which they uſed in their propheſie of the Old and New Teſtament, as it were witneſſes of the two Teſtaments.

That they ſhall propheſie clothed with ſackcloth] to wit, mournfully bewayling the trampling under foot of the holy City by the bringing in of the Idolatry of the Gentiles; giving teſtimony to the truth of God, and exhorting to repentance.

1260 *dayes*] as many, to wit, as are contained in 42 moneths. Which that they are not naturall dayes, it appeareth as well out of thoſe three dayes and an half, parts of theſe dayes, a little after to be aſſigned to the death of the witneſſes; which that they cannot be taken for naturall dayes, thoſe things which are foretold to be then done, do prove: as alſo, becauſe that the Beaſt (the meaſure of whoſe time they, alſo, do contain) contemporized with the company of the 144000 ſealed; and the company of the ſealed, with the ſix firſt trumpets; but the matters of the trumpets could not be run out, in ſo little time as 1260 naturall dayes; or in the ſpace of three years and an half. But thou wilt ſay, Why is the profanation of the Gentiles meaſured by *moneths*, and the propheſie of the witneſſes defending the pure worſhip of God, by *dayes*? I anſwer, becauſe the worſhipping of idols, and every ſinne and errour, is of the power of *darknes*, and *night*, wherein the Moon ruleth; contrariwiſe, true Religion is compared to the *light* and to the *day*, of which the Sun is the ruler.

ruler. Therefore the ſending of *Paul* to the Gentiles, who were to be converted from idols, is ſaid, *Acts* 26.18. *To turn them from darkneſſe to light, from the power of Satan to God.* The ſame meaning hath that; *What fellowſhip hath light with darknes?* Now then the Moneths are directed by the motion of the *Moon*, which ruleth the *night*; *dayes* and *years* by the motion of the *Sun*, which ruleth the *day*. For the ſame cauſe (as afterwards we ſhall ſee) the blaſphemy of the Beaſt will be reckoned after the motion of the Moon, by moneths: but the abiding of the woman in the wilderneſſe, by years, and dayes, after the motion of the Sun. Chap. 11. 2. *Cor.* 6, 14.

Theſe are the two Olive trees, and the two candleſticks ſtanding before the Lord of the Earth. Verſ. 4.

That is, they are like *Zorobabel* and *Jeſua*, whom the Lord in times paſt had anointed, to reſtore again the Jewiſh Church deſtroyed under the captivity of Babylon, and by theſe *Witneſſes* to take the charge of it in like manner under the ſervitude of the Gentiles. For the alluſion is *to thoſe two olive trees*, which *Zacharias* ſaw growing on either ſide of the golden candleſtick, and ſupplying the light thereof with oyl, *Zach.* 4. of which the Angel being demanded, what they meant, ſaith, *Theſe are the two anointed ones, ſtanding before the Lord of the whole earth*; pointing at the two heads of the Church, then under the ſervitude of the Gentiles, *Zorobabel the Captain*, and *Jeſua the high Prieſt*, of whom he had propheſied a little before: verſ. 14.

For the *Candleſtick* there of ſeven lights, did ſignifie the *Temple*, and in the type thereof the *Church* of that time: whoſe reſtoring and preſervation thoſe two *anointed ones* ſhould procure, not by power, not by ſtrength, or by any humane helps, but by the power of God alone, working after a certain inviſible and wonderfull manner. Even as thoſe two olive trees ſtanding on each ſide the Candleſtick, did ſupply the lights thereof with oyl, in a certain way extraordinary, and not perceiveable.

But thou wilt ſay, wherefore is there not mention here in *John* of one, as in *Zachary*, but of two Candleſticks, to which likewiſe, and not to the olive trees onely, thoſe two Prophets ſeem to be reſembled? I confeſſe, I am here at a *non-plus*, neither have I yet found out a reaſon of this difference, apt and evident enough. In the mean while, I think there lieth hidden in the words an Hebraiſme; & that it is, as if he ſhould have ſaid, *Theſe are thoſe two*

Chap. 11. *olive trees, at* or *beſides the two Candleſticks, ſtanding before the Lord of the Earth:* ſo that the compariſon is made onely of the witneſſes with the olive trees, and the addition of the Candleſticks may be judged to belong [but] to the deſcriptiō of the olive trees. For the copulative with the Hebrews is ſometime inſtead of the Prepoſition, ב that is, for *with, beſides, at*, as 1. *Sam.* 14. 18. *Becauſe then Was the Ark of God, and the children of Iſrael*, that is, *With the children of Iſrael.* See *Schindlers* Lexicon. But the difficultie concerning the two Çandleſticks will remain nevertheleſſe. Whether therefore is it to be ſaid, that that one Candleſtick with *Zachary* is here to be accounted for a double one, in regard (to wit) of the double order of the lights from either part of the ſhaft, and the two olive trees pouring oyl into each of them ſeverally? There is alſo with *Zachary* mention *of ſeven* and *ſeven*, that is, of *twice ſeven* * *pipes*; but whereto it tendeth, is not manifeſt enough. Or whether ſhall we think, that that pair appertaineth ſecretly to the ſetting out the condition of the Chriſtian Church? that is to ſay, either as it were conſiſting of two people, the Jews and the Gentiles? or which is haply nearer the truth, becauſe in the time wherein the * mourning witneſſes ſhould ſigh & groan, it was to be divided, together with the Roman Empire, into the Eaſtern and Weſtern. Howſoever it be, it is certain, that the candleſticks ſet out, not the Prophets, or Prelates of the Church, but the Churches themſelves; which appeareth by this, that the Angel, before, *chap.* 1. 20. doth interpret the *ſeven Candleſticks*, to be ſo many Churches: the *ſeven Candleſticks*, ſaith he, *Which thou didſt ſee, are ſeven Churches.*

* *infuſoriorum.*

* *pullati teſtes.*

Verſ. 5. *Whom if any man will hurt, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he muſt ſo be killed.*

The *witneſſes* do not revenge themſelves by ſtrength of hand, not with ſword, or poyniards; if at any time they ſhall be hurt by their enemies; but the revenge proceedeth out of *their mouthes*, that is, they pierce their enemies with weapons of their mouth; to wit, while they denounce the anger of God hanging over the heads of thoſe that abuſe his Miniſters; or, by their prayers and groans obtain revenge. For this *fire*, which is ſaid to proceed *out of the mouth of the Witneſſes*, is a word of *revenge*; according to that of the Lord to *Ieremiah, chap.* 5. 14. *Behold, I make my words*

words in thy mouth fire, and this people wood, and it ſhall devoure them. For *Moſes* and *Aaron*, and afterward *Elias*; they, upon the confederates in the conſpiracy of *Korah*; & he, upon the ſervants of King *Ahaziah*, a worſhipper of *Baal*, did bring down fire properly ſo called from heaven: but the *fire* of our witneſſes is to be interpreted myſtically, ſince that the holy Ghoſt telleth us anon, that our Egypt, and likewiſe the wilderneſs, are taken * ſpiritually. Furthermore, that which the Prophets do denounce in the name of God, the ſame it is ſaid they accompliſhed, as that which the Lord ſaith to the ſame *Ieremiah* doth ſhew, *chap.* 1.10. *I have ſet thee*, ſaith he, *over the nations and kingdoms, to root out, and to pull down, and to ſpoyl, and to overthrow, and to build, and to plant*; let no man now marvel that *fire*, or divine revenge is ſaid to *proceed out of the mouthes of the witneſſes*, who notwithſtanding have the ſole power of denouncing it, or obtaining it from God. Chap. 11. * Πνευματικῶς.

So the *witneſſes* do revenge their own injuries: it followeth, by what means alſo they revenge the contumely offered to the Temple of God.

They have power to ſhut heaven that it rain not (to wit, a myſticall rain) *in the dayes of their propheſie.* Verſ. 6.

That is, they are furniſhed with the power of the keyes, whereby they ſhut up heaven againſt theſe new Gentiles, the corrupters of Chriſtian worſhip, that the grace of the blood of Chriſt ſealed by Baptiſme, be not ſhed upon them for the remiſſion of their ſins, ſo long as they by their Idolatries and Superſtitions ſhall perſevere to be the cauſe of the mourning *propheſie of the witneſſes*. I will more plainly expreſſe it. They according to the word of God, do debarre from the hope of eternal life, promiſed onely to the pure worſhippers of God, thoſe new Idolaters; untill, being mindfull of their covenant in Baptiſme, they ſhall return to the worſhip of one God by one Mediatour Jeſus Chriſt, forſaking the worſhipping of Satan, and ſo ſhall put an end to the mourning *propheſie of the witneſſes*. Even as *Elias* alſo reſtored not rain to the Iſraelites, now almoſt killed with drought, before that the prophets of *Baal* and his worſhip were deſtroyed.

But of this power of the *witneſſes*, we have an example afterwards, *chap.* 14.9. *If any one*, ſay they, *ſhall worſhip the Beaſt, and his image; and receive his mark in his forehead, or in his hand; the ſame ſhall drink of the Wine of the wrath of God, of the pure wine*

Chap. 11. 11. *tempered in the cup of his indignation, & he ſhall be tormented with fire and brimſtone, in the preſence of the holy Angels, and in the preſence of the Lambe, and the ſmoak of their torment ſhall aſcend for ever and ever, &c.*

Verſ. 6. To conclude, *They have power over waters to turn them into blood, and to ſmite the earth with every plague, as often as they wil.*

Such like power indeed *Moſes* and *Aaron* uſed, when they brought *Iſrael* out of the *Egyptian* bondage. Whence I gather, that the power of the *Witneſſes* figured by this type, pertaineth not to all the dayes of the mourning propheſie, but to the end of them, or the time of the *phyals*; to wit, when by the conduct of the *Witneſſes* or *Prophets*, as it were of *Moſes* and *Aaron*, the Chriſtian people is to be brought out likewiſe from the tyranny and ſervitude of the *Beaſt*, by plagues expreſſed after the manner of thoſe of Egypt. For truly the firſt plague of the *Phyals* doth ſtrike the earth with an Ulcer; by the ſecond and third, the waters are turned into blood; the reſt do torment the worſhippers of the Beaſt, or the Gentiles abiding in the court of the Temple, with other and yet more grievous plagues. The interpretation of all which we wil reſerve to their proper place. Let it ſuffice, here, to have referred this laſt power to the pouring out of the *Phyals*. It followeth;

Verſe 7. *And when they ſhall be about to finiſh their teſtimony, the Beaſt which aſcendeth out of the bottomleſs pit, ſhall make war againſt them, and ſhall overcome them, and kill them.*

Of the function and power of the *Witneſſes* hitherto; it followeth now, of their deſtiny, which they were to find at the end of their Propheſie. The deſcription whereof is wholly compact out of the hiſtory of the Paſſion of our Lord. For the Lord Jeſus (likewiſe) when he had ended his preaching of about ſo many dayes, as the propheſie of the *Witneſſes* amount to, is ſlain by the Romane Governour, the Legate of this beaſt, between whom, and the *Witneſſes* there is war (but in the time of his ſixth head.) The third day after, there being likewiſe a great earthquake, he roſe again. And a little after, to wit, upon the fortieth day being received in a cloud he aſcended into heaven. All which things God would have to be repreſented in this ſlaughter of his *witneſſes* or *prophets* by his own death; that like as they have born the likeneſſe of thoſe renowned pairs (of which we

have

have ſpoken before) in the ſtate of their function: ſo they ſhould be made conformable in ſuffering and death, to their Lord Chriſt, that faithfull Witneſſe; which truly ought to be both for a comfort and glory to them, in the midſt of their miſeries. Chap. 11.

But let us give light to the text. *When*, ſaith he, *they ſhall be about to finiſh their teſtimony* (for ὅταν τελέσωσι is to be tranſlated, not of the Preterperfect tenſe, *when they have finiſhed*) *the Beaſt which aſcendeth out of the bottomleſs pit ſhall make war with them, and ſhall overcome them, and kill them.* That is, when now, part of the *holy Citie*, or inhabitants of the Chriſtian world, acknowledging the horribleneſſe of Gentiliſme, repenting of their Idolatries and abominations, and cleanſing the Temple of God within themſelves; the *witneſſes* rejoycing ſhould begin to put off their ſack-cloth, and to be freed from their daily mourning, notwithſtanding they ſhould not yet be wholly freed: *that Romane ſeven-headed Beaſt* of the laſt time (of which *Chap.* 13.) vexing that the preaching of thoſe mourners had ſo far prevailed, ſhall make war againſt them, overcome and kill them. The firſt of which, concerning the mourning of the *witneſſes* already begun to determine, hath been continually performed from the beginning of the reformed Church, untill this preſent.

The other concerning war and ſlaughter, I conjecture is yet to come. But our *Brightman* thought it already fulfilled, to wit, in the *Smalcaldick* war under the Emperour *Charles* the fifth. Others apply it to the late ruine of the Churches of Germanie. And who would not much rather that ſo lamentable an accident to the Church were paſt, then to fear it to be yet to come? But the interpretation is not to be directed according to our wiſh. Yea rather the errour will be with greater danger, on that part, then on the contrary. For the expectation of a future calamity conduceth more to piety, then an over-credulous ſecuritie therefrom, as if it were already paſt. There are two things, which perſwade me, that this laſt deſtruction is yet to be feared. The firſt, that thoſe lamentable times of the Gentiles trampling under foot the holy Citie, or Chriſtian Religion, or the times of the forty two *moneths*, cannot be ſaid to have fulfilled their period, ſo long as the Beaſt ſhall reign: and therefore neither the *Dayes of the Witneſſes* mourning in ſack-cloth and aſhes, being of the ſame time, and of the ſame age with them. Another, becauſe this deſtruction

Chap. 11. ſtruction of the *Witneſſes* is to be the next antecedent (as we ſhall hear anon afterwards) to the deſtruction and ruine of the great Citie, that is, *Rome:* which the * courſe of the Phyals ſuffereth not to be ſo near come; conſidering that we have not paſſed the fourth of them as yet (although we hope it is in agitation in the * preſent Germane warres) as there it ſhall be taught. But that the ruine of the Citie belongeth to the fifth, we ſhall ſhew anon. Whoſe forerunner, therefore, that this deſtruction ſhall be which we have in hand, it is very probable; eſpecially, ſince it is not uſuall with Chriſt our General, to ſubdue his enemies, and to reward his with victory, any other way, but by the method of the Croſs. Neither yet becauſe this deſtruction is the laſt, and even yet to come, can any thing be certainly determined, concerning the grievouſneſs thereof above all which have gone before; for haply, not ſo much in reſpect of the grievouſneſs thereof (certainly not of the long continuance) as that it ſhould be for a ſign of the mourning of the Witneſſes then forthwith to be ended, and of the ruine of the Citie of *Rome* being at hand; therefore it alone, of all the deſtructions wherewith the Beaſt ſhould afflict the Saints, deſerved a ſingular remembrance and deſcription: even as indeed the environing of the inhabitants of *Jeruſalem* by the Armie of *Ceſtius Gallus*, a little before the fatall ſiege by *Titus*, was foretold for a ſign of the ſacking thereof then to be at hand, and even at the doors. For, even as our Saviour told his Apoſtles enquiring after the ſignes of the time of the ſacking thereof: *When ye ſee Jeruſalem beſieged by an Army; then know that the deſolation thereof draweth near:* the like may be thought here to be meant of the downfall of *Babylon*; when ye ſhall ſee that three years and an half ſlaughter of the Witneſſes, know ye that the deſolation of the great Citie draweth near.

* *Series.*

* *Præſenti rerum motu.*

Luke 21.20.

But the ſlaughter wherewith the *Witneſſes* are foretold to be overcome by the *Beaſt*, I think is to be underſtood in the moſt generall ſignification, wherein it comprehendeth death, alſo, metaphorically or analogically ſo called. For he is ſaid to *Die*, in that ſenſe, who being ſettled in any ſtate whatſoever, whether Politique, or Eccleſiaſticall, or any other, ceaſeth to be what he was. Whereupon, alſo, he killeth, who puniſheth any one with ſuch a death. For ſo in the Sacred ſtile, *to live*, is all one as, *to be*; *to die*, *not to be*. In which ſenſe, we are ſaid to die to Satan and

to

to ſinne, when for the time to come we ceaſe to be their ſlaves; Chap. 11.
and to live unto Chriſt, when we begin to be his. And the reaſon of oppoſition doth altogether ſeem to require, that in what manner the reſurrection of the *Witneſſes* to life after the ſlaughter accompliſhed ſhould be, ſuch ſhould be the ſlaughter it ſelf: but that appeareth to be analogicall, becauſe no reſurrection properly ſo called can be before the coming of Chriſt under the ſeventh Trumpet. But this cometh to paſs while the ſixth is in being.

The death therefore of the *witneſſes* [in this war] if we expound it according to ſuch a rule of underſtanding, it will ſeem to be, a moleſtation and dejection of them from the office and place which they a little while had gotten in the Church reformed by the efficacie of their preaching; whether it be joyned with corporall death, or otherwiſe: ſo that thenceforth they live not the propheticall life, ſuch as then they had lived, nor exerciſe the functions thereof any more. Whereby it muſt needs likewiſe come to paſs, that the pillars thereof being taken away, and the falſe Prophets of the Beaſt being again brought in inſtead of the Prophets of Chriſt, the whole politie of the reformed Church, as far as this ſhall happen, ſhall fall to the ground: which whether it ſhall happen ſooner or later, onely he knoweth, in whoſe hands are *times and opportunities*.

In the mean time, leſt haply any one may be deceived, this is diligently to be obſerved: that this laſt war of the *Beaſt*, is not of the ſame kind with that which he had waged continually hitherunto againſt the company of the Saints (of which indeed in the hiſtory of the *Beaſt* it is ſaid, *Chap.* 13. 7. *That it was given unto him to make War with the Saints, and, to overcome them;*) but altogether different. For wherefore ſhould that be declared as peculiar to the laſt times of the Beaſt, which had been uſuall with him, if not from his infancie, yet at leaſt from his * perfection? therefore it is one kind of war, which the Beaſt waged univerſally againſt the Saints; another, which in his laſt time, he ſhal wage with the Prophets, who had begun now to put off their ſack-cloth, and to end their propheticall mourning; that is, with the prelates of the Church, in the reformed part thereof: which is more manifeſt out of the divers event of either warre; there, ſurely, with a ſucceſsfull, but here, a very lamentable one. For there the *Beaſt* obtained *power over every Tribe, Tongue and*

* ἀκμὴ.

Chap. 11. *and Nation, &c.* But here he procureth to himself a sudden and fatall ruine; as is to be seen in the Text.

Verse 8. *And their dead bodies* (shall lie) *in* πλατείᾳ, *the street of the great Citie*, which spiritually is *called Sodome and Egypt, where also our Lord was crucified.*

That *Citie* surnamed *great*, is *Rome*, so called, not so much for the quantitie to look upon, as because she had been the Queen of other Cities; according to that of the Angel, *Chap.* 17. 18. *The Woman which thou sawest is that great Citie which reigneth over the Kings of the Earth.* As in like manner, by the name of the *great King* (as God is called, *Psal.*48.3. and *Matth* 5 35. and which title did peculiarly comply in times past with the Kings of the *Assyrians* and *Persians*) is meant the King of Kings, who hath authoritie over other Kings. Whereupon throughout the whole *Revelation* whatsoever other name *Rome* is called by, either *Babylon*, or *Harlot*, it is alwaies intituled the *Great*; as that Great Babylon, that *great Whore*. Adde hereunto, that through the whole *Revelation*, that title is given to no Citie be-
Chap.21.10. sides it, except at length, after the sacking of it, *to that new Jerusalem, descending from heaven, in the light whereof* afterward *the Gentiles should walk*. Which he that should think to be here
* Neesing powder, meant, he certainly should have need of some * *Hellebore*. For neither was *Jerusalem* in the age of *John*, nor is any other *Jerusalem*, besides this, ever to be the *Great Citie*, or head and Queen of other Cities of the world.

It is added, *which is spiritually called Sodome and Egypt: Egypt*, for her tyrannie over the people of God, like the *Egyptians* tyranny: *Sodome* for her whoredome, to wit, spirituall. Now here (which let the Reader diligently mark) is the *Key* of the Allegorie (of which sort more in this Book do occur.) Whereby indeed the holy Ghost at once would intimate, that whatsoever in these visions is exhibited, any where, of the plagues of *Egypt*, or destruction of *Sodom*, all that is, πνευματικῶς, that is, mystically to be interpreted; since that *Rome*, or the state of the Romane Empire, the subject of all those plagues, is mysticall *Sodome* and *Egypt*. Now there fall out passages concerning the *Egyptian* plagues, in the description of the Trumpets and Phyals, as also in this very history of the *Witnesses*; concerning the destruction of *Sodom*, in the judgement of the *Beast*, *Chap.* 19.20. and 20.10.

the

the meaning of all which is to be opened by this *Key*. Hence also it may be demonstrated, that the subject of the Trumpets is the Romane dominion. Because some of their plagues are Egyptian; and upon what Countrie should Egyptian plagues be inflicted, but upon *Egypt*? and this is *Rome*, by the authoritie of the holy Ghost. Chap. 11.

So concerning the great Citie the matter is plain. But what * πλατεῖα of the City may be, whereof here is mention, is not so easie to be known. Surely for a *street*, or for that which in Latine we call *platea*, or a *market place*, or any other place within the Citie, it seemeth it cannot be taken; and that for the reasons following. * *Street.*

1. For, first, the Lord Christ who is said to be crucified in this πλατεῖα, was crucified neither in any street, or market place, or court of the Citie of *Rome*, nor of *Jerusalem*; but without the gate of the one, (*Heb.* 13. 12.) and only within the Province of the other, by *Pilate* the Governour. Therefore * πλατεῖα τῆς πόλεως τῆς μεγάλης, is not any street, or broader way, within the wals of either of these Cities, but a place without the Citie. * *The street of that great Citie.*

2. It is very like, that πλατεῖαν put in the singular number doth note out some thing of that sort or kind, whereof there is but one in a Citie, not more. But there are more streets then one in every Citie, at least in a famous Citie.

3. It is to be thought, that the bodies of the Witnesses lie there, where they be overcome in battell. But it is not the custome of Armies to encounter within the wals of a City; but if not in the enemies land, at least in the Region and Provinces subject to the Citie.

4. Whose slain *Carcases* might be openly beheld *for three dayes and an half, by people, kindreds, tongues, and Nations*, and care taken that they should not be buried; these lay not in any street, or broad way of a great Citie, but either seem to have been dispersed, or carried about through the Provinces: to which (provinces) therefore the signification of τῆς πλατείας ought to be applyed. And if any shall say, that the Army of the *Beast* whereby the *Witnesses* are discomfited and slain, is compact out of severall people and tongues, and therefore they could easily behold the dead bodies of those whom they had slain: we must have recourse to the former Argument; that such Armies use not to meet within the wals of a Citie. For, at any hand, the thing is to be so expounded,

Chap. 11. pounded, especially where no reason of an allegory can be pretended, that no absurditie be committed against the literall sense.

What else, therefore, shall we say here, but that by the name of πλατεία, is signified the whole Region and Territory subject to the dominion of the City; and that that signification was drawn even from the *Hebrew* חוץ, to which it often answereth in the Septuagint Translation? to wit, after the manner and use of the Septuagint, who in translating of an Hebrew word * of many significations, are wont to use a *Greek* word which properly answereth it but in one sense, to express the force of it in another sense, as by many examples may be proved, if here it had been pertinent. And now חוץ with the *Hebrews* signifieth, whatsoever is altogether without the house, whether without buildings, as streets and wayes in Cities, or without the Citie, as χώρα, a Region, or ground lying about it. Surely, *Job* 5. 10. where in the *Hebrew* it is על פני חוצות *upon the fields*, the *Chalde* rendereth it: *who giveth rain upon the face of the earth, and sendeth waters upon the face of the province or region of the people:* or from the notion of breadth, as though it were the same as πλάτος τῆς γῆς, *Esay* 8. 8. *And the stretching out of his Wings* (that is, of the *Assyrian*) *shall fill the breadth of thy Land, O Immanuel.* And *Revel.* 20. 9 concerning *Gog* and *Magog*, ἐνίκησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ ἐκύκλωσαν τ. —— τὴν πόλιν τὴν ἠγαπημένην. *They went up on the breadth of the earth, and compassed —— the beloved Citie.* For hither it tendeth, that רחב, which is the other word which the Seventie translate πλατείαν, and רחב which signifieth *breadth* or πλάτος, have all one and the same letters, and both of them by the *Chaldeans* are expressed by one and the same word פתאה. Or, lastly, by the notion of breadth, which is proper to the word πλατεῖα, the holy Ghost would intimate the largeness of the dominion of that great City, wherein it hath, and at this day doth exceed all other Cities: as if ἐπὶ τῆ πλατείας had been put for * ἐπὶ χώρας τῆ πλατείας, &c. Surely the word πλατεία is an adjective put Substantively, and thereupon, somewhat ought to bs understood; and truly, one thing and another may be understood to explain the signification thereof: neither know I, whether that signification of a *street* may at all be found among the ancient *Greek* Writers.

* πολυσήμῳ.

* *Upon the large region.*

And

And now, to whom this interpretation ſhall approve it ſelf, Chap. 11.
to him it cannot be obſcure any more; either why Chriſt is ſaid to be crucified in πλατείᾳ of the Citie of *Rome*, or where the dead bodies of the ſlain Witneſſes are to be caſt forth; to wit, not in the Citie of *Rome*, but within the Romane dominion. Truly I know very many of ours, who that they may come to the ſame end, do underſtand here by the name of the Citie, the whole dominion of the Citie. But then I pray you, what ſhall πλατεῖα be? for (according to this interpretation) it can be neither of thoſe two things, of which it muſt of neceſſitie be the one, to wit, either the Romane dominion, or elſe ſome province thereof. Not the dominion, as which is expreſſed already in the name of the City it ſelf; not any province, becauſe a great City may have many ſuch, but πλατεῖα meaneth ſomething that is one, and ſingular, being put in the ſingular number. But it ſhall ſuffice to have noted theſe things of πλατείᾳ τ̃ πόλεως τ̃ μεγάλης, *the ſtreet of the great Citie.* Let us now proceed to the reſt.

And (the men) *of the kindreds and people, and nations, ſhall ſee their dead bodies three dayes and an half, and ſhall not ſuffer their dead bodies to be put in graves.* Or, and *there ſhall be of kindreds and people, and nations, which ſhall ſee their dead bodies, &c.*

Whether this be to be taken for a part of crueltie, or benefit, it is doubtfull; nor is it to be determined but by the fulfilling of the propheſie. For it may be taken either as proceeding from enemies, adding this diſgrace to the great ſlaughter which they had made, to wit, the deniall of buriall to the dead bodies of the ſlain: or as from friends and favourers of the *Witneſſes*, to wit, by this means providing for them, as it were, by and by to riſe again. For howſoever it was otherwiſe a part of great crueltie, not to bury the dead, and to be caſt out unburied was eſteemed, eſpecially among the *Jews*, for an exceeding ignominy: yet thoſe which were ſo ſlain, that they were not plainly in deſpair, but that they might be reſtored to life again, it is to be accounted a benefit to hinder them a little while from cloſe buriall. If we muſt hold the firſt to be determined; by this Type ſeemeth to be intimated ſome note of *Infamie* or *Ignominie* wherewith all the followers of the Beaſt not contented to have ſlain the *Witneſſes*, will moreover puniſh them. If the latter; ſome *reſcue* from the reformed people, for fear of whom, as being in multitude the greateſt

Chap. 11. greateſt part by farre, and therefore the wound being yet freſh, and things not as yet ſettled, not to be provoked to deſperation without danger, or at leaſt by ſecret means and favour, it ſhould come to paſſe, that the *VVitneſſes* ſhould not be ſo dealt with, that there were no hope of reviving. *Achmetes* out of the learning of the Indians, *Apotel.* 130. *If any in his ſleep ſhall ſeem to himſelf to be buried, that buriall tendeth to the full certaintie of his ruine: If he ſhall ſeem to ſee ſome defect of things pertaining to his buriall, that defect is referred to hope.* If thou now enquire whether any thing in the Text appear, which inclineth more to this interpretation then the other? I truly ſhould draw this for an * *Suppoſitum* Argument in this matter, that ſince here he declareth the * ſubject in manner and words different from that when he ſpeaketh of the enemies, in the verſe following, he would not have the ſame to be underſtood, here, as there, but diverſly; there certainly enemies, but here friends of the *VVitneſſes*. For of the enemies in the verſe following rejoycing and ſending gifts one to another, he ſaith, οἱ κατοικοῦντες ἐπὶ τῆς γῆς, *And they that dwell upon the earth.* But of thoſe that will not ſuffer the dead bodies of the Witneſſes to be put into graves, Ἐκ τῶν λαῶν, καὶ φυλῶν, καὶ γλωσσῶν, καὶ ἐθνῶν, *of the people, and kindreds, and tongues, and nations*, partitively, as if he would note ſome certain ones of a divers diſpoſition from the reſt. Let the Reader judge.

Three dayes and an half.

That is, as it ſeemeth, *three year and an half.* For thoſe things that are foretold to be done then, do argue, that they cannot be underſtood of dayes in a proper ſenſe. For can any man believe, that the ſmall ſpace of *three dayes and an half* is ſufficient, either for ſpreading the fame of the death of the *VVitneſſes*, or for the ſending of meſſengers with gifts to and fro among the Nations? Nay, it were not indeed ſufficient for the providing of them. Adde hereunto, that the half of a day properly ſo taken, or twelve houres, were altogether unfit for determining of ſuch acts. For ſuch matters are not wont to be obſerved by houres, but by moneths, at leaſt, by whole dayes. In the mean time, it is to be obſerved, that the time here is computed, not of the killing of the *VVitneſſes*, but wherein they lay dead and without life, now after they were ſlain. But how long the war it ſelf ſhall laſt, and how long time ſhall be given for the killing of the *Prophets*, nothing

thing but the fulfilling of the propheſie will teach. Chap. 11.

And they that dwell upon the earth ſhall rejoyce over them, and ſhall be glad, and ſhall ſend gifts one to another; becauſe theſe two Prophets tormented them that dwelt on the earth. Verſ. 10.

Concerning the manner of ſending gifts in a publick joy, or in great gladneſſe; See *Eſther* 9.19, 22.

But after three dayes and an half, the ſpirit of life from God entred into them, and they ſtood upon their feet, and great fear fell upon them which ſaw them. Verſ. 11.

Such as the death of the *Witneſſes* was, ſuch ſhall be their raiſing up, or reſurrection from the dead; to wit, a reſtitution to their former eſtate; and that not ſo much by any humane power or aid, as the finger of God, who is wonderfull in his works. For (theſe words) *the ſpirit of life from God entred into them*, intimateth thus much. *Achmetes, apoteleſm.* 6. and 7. out of the learning of the Egyptians and Perſians. *If any ſhall ſeem to ſee in a dream the raiſing of the dead, that matter ſignifies the delivery of thoſe that be bound, and an end of wars.* Apot. 7. *a freedome from calamities.* You may ſee, *Ezech.* chap. 37.

And they heard a great voice from heaven, ſaying unto them, Come up hither; and they aſcended up to heaven by a cloud (or in a cloud) *and their enemies beheld them.* Verſ. 12.

The *Witneſſes* ſhall not onely be reſtored to their place and former ſtation, but ſhall be even advanced into ſome more excellent degree of honour and power. For to *be carried in a cloud*, and to *aſcend into heaven*, doth ſignifie that. See *Dan.* 7. 13. *Eſay* 14. 13. and 19. Whereupon in the declarations of dreams, which *Apomaſar* or *Achmetes*, that Arabian whom I have ſo often cited, hath gathered out of the ancient monuments of the Egyptians & Perſians, it is read; *If a King ſhall ſeem to himſelf to have ſitten in the clouds, and to be carried whitherſoever he would, the Barbarian enemies ſhall become his ſervants, over whom he ſhal reigne with authority.* Alſo, *If a King ſhall ſeem to himſelf, as it were, to have flewn to heaven where the ſtarrs ſhould be, he ſhall obtain eminencie and fame above other Kings.* Likewiſe, *If a King being aſcended up, ſhall ſeem to himſelf to be ſet in heaven, he ſhall reduce a countrey greater then that which he poſſeſſeth under his power,* Apotel. 162, and 164. Theſe things I bring to this purpoſe, that I may

Chap. 11. ſhew, that this parable was uſed in that meaning (in which I here underſtand it) by the Prophets of God, according to the cuſtome of the Eaſt. The miniſtery therefore of the *Witneſſes* ſhall not be deſpicable, as before, neither ſhall they be reckoned among the abject and contemptible ſort of men. So that that which our Saviour ſaid of himſelf, *Luke* 24. 26. *Did it not behoove Chriſt to ſuffer theſe things, and (afterwards) to enter into his glory?* ſhall be effectually verified alſo in his Prophets. And who knoweth whether or no the reformed Church ſhall not be deſervedly puniſhed for the reproach offered Chriſt in this behalf, by the taking away of the *Witneſſes* for a time; becauſe they reverenced them not according to the dignity of their embaſſage, while they enjoyed them. It is too well known what offence the reformed Churches commit in this behalf: and that while the Prophets of Chriſt mightily beſtirred themſelves in reforming of the Temple of God, others in the mean while diſgraced that moſt ſacred work, by pillaging the treaſure, & interverting the oblations thereof; not leaving in ſome places ſo much as food (to the great diſgrace of true Religion) whereby the Miniſters thereof might be honeſtly, and according to the dignity of their calling ſuſtained; much leſſe that any thing ſhould abound, which they might ſet aſide for the enlarging of the reformation, the neceſſity of the holy war, the relief of afflicted brethren, and other pious uſes. Was not that prevarication of this kind, for which the Jewiſh Temple was given to *Antiochus Epiphanes* to be profaned, and the Religion of the true God likewiſe to be trodden down for the ſpace of three years? *An army* (ſaith *Daniel*) *ſhall be given to him againſt the daily ſacrifice, by reaſon of tranſgreſſion; and it ſhall caſt down the truth to the ground, and ſhall do it, and proſper, Chap.* 8. 12. See alſo the hiſtory in the ſecond book of the *Macchabees*, from the beginning of the third *Chapter*, to the fifth, and judge. But I will touch upon this ſore no more. This onely I will adde. Haply this encreaſe of honour and power ſhall happen to the *Witneſſes* after their reſurrection, by the command of the Supreme Magiſtrate (which ſeemeth to be that voice from heaven) as in recompence of that infamy and ignominy, wherewith the followers of the Beaſt did puniſh them being dead; if ſo be, that were ſignified by that prohibition of buriall.

And

*And the ſame houre there was a great earthquake; and the tenth part of the city (*to wit, that great one*) fell, and there were ſlain in the earthquake ſeven thouſand names of men.* Chap. 11. Verſ. 13.

At what time the Witneſſes or Prophets returned to life, and aſcended into heaven, *there was a great enrthquake*, that is, a great commotion of the Nations, and alteration of politick affairs; whereby indeed a way is opened for the Witneſſes, and power given them of reviving, with ſo great increaſe of dignity and authority. In that ſtir of the Nations, ΔΕΚΑΤΟΝ, *the tenth part of the city, is overthrown, and there are killed ſeven thouſand names of men.* Of which words, that (as far as may be poſſible in a future thing) we may attain the neareſt meaning to the truth, two things are by us to be premiſed, and proved. Firſt, ſince there is no fall of the decaying Beaſt, but is contained in ſome one of the phyals, therefore the ſame deſtruction of the Beaſt is here deſcribed, which belongeth to the pouring out of the fifth phyal. For proof, there is the ſame ſubject of the plague in both, there, *the ſeat or throne of the Beaſt*; here, that *great city*. For that that *great City*, to wit, *Rome*, is the ſeat of the beaſt, is ſo evident, that there needeth no proof. Further it is confirmed; becauſe the deſtruction which is here deſcribed, doth ſo neerly go before the utter aboliſhing of the Beaſt at the ſeventh trumpet, that nothing is ſhewed to have come between, but the departure of the ſecond *wo*. And now the utter aboliſhing of the Beaſt, is the work of the laſt phyal; the departure of the ſecond *wo*, or of that plague from Euphrates, is of the ſixth phyal. Therefore the deſtruction of the great Citie, which next precedeth that departure, falleth into the fifth phyal. The other thing by us to be premiſed, is, that the fall of the great City, is the very ſame deſtruction of Babylon which is ſung, *Chap.* 18. It it proved, becauſe it is certain out of the ſame Chapter, that that deſtruction of Babylon, or of the Citie of Rome, was to go before the ful deſtruction of the Beaſt; and the Imperiall Reigne of Chriſt to be begun with the ſeventh trumpet. But now the deſtruction of the ſame Citie, which is here declared, doth ſo neerly go before that ſame kingdome, that the Spirit preſently paſſeth to that kingdome, and the deſcription of the ſeventh trumpet, without mentioning any other deſtruction beſides. It muſt needs therefore be, that the ſame deſtruction of that Citie is deſcribed in both. For who can be Verſ. 2.

Chap. 11. perſwaded to think, that the holy Ghoſt ſhould altogether let ſlip that great deſtruction, interpoſing the mention of ſome leſs deſtruction, and with it no way to be compared?

Theſe things being thus, it followeth, that the interpretation of this place is to be directed by the rule thereof, and as it were to be tryed by the ſame touchſtone; and ſo, ſuch a meaning of theſe words to be ſought, as may agree with the deſcription of that deſtruction of Babylon. Which how it may be done, let us now ſee. *Philippus Nicolaus* a Divine of the *Auguſtine* Confeſſion, a learned and acute man, thinketh that by ΔΕ'ΚΑΤΟΝ τ̃ πόλεως, is underſtood the *Decharchy of the City*, or the ten kingdoms ſubject to the dominion thereof, which (forſooth) in this ſtir of the Nations, ſhould fall away from Rome; to the Empire whereof they had been ſubject ſo many years, not obeying the command thereof any more. To wit, the very ſame which is in another place ſaid, *The ten Kings which had delivered over their power to the Beaſt, then when the word of God ſhall be fulfilled, ſhall hate the Whore, ſhall make her deſolate and naked, ſhall eat her fleſh, and burn her with fire.* Rev. 17. 16. But ſuch underſtanding of the word ΔΕΚΑΤΟΝ, howſoever it firſt offered it ſelf even to me, thinking of the meaning of this place, and by reaſon of the concinnity of the matter it ſelf, did like me very much; yet afterwards conſidering it better, it ſeemed ſomewhat harſh and unuſuall; that I fear it will not eaſily be approved by thoſe who deſire a plain and genuine interpretation.

I ſeek therefore another interpretation. And firſt it cometh into my mind, that ΔΕΚΑΤΟΝ, is haply a name of *tribute*; either of that which the Pope receiveth out of the whole kingdome of the Beaſt, or of that which the *City* it ſelf receiveth out of her large poſſeſſions by right of Lordſhip. That this *tenth of the City* ſhall fall in that great commotion of affairs, that is, ſhall *ceaſe*; and thereby is intimated, that the principality of the City ſhall be utterly extinguiſhed; to wit, deprived of the ground allotted for her patrimony (and the Pope thence driven by force) loſing the prerogative and dominion, which ſhe was wont to have over Cities and people farre and wide; when that Prerogative and Dominion which ſhe had gotten, ſhall continue no longer; to wit, the Metropolis of the Kingdome of the Beaſt, or Seat of the falſe Prophet. For it is known, that *tribute* is the

Symbole

Symbole of Dominion, and by that name the moſt Provinces under the Empire of ancient *Rome* payed yearly the tenth part of all their fruits. Which, that it was uſuall alſo in the Eaſtern kingdoms, may be proved, as well out of 1. *Macchab.* 10. 31. and 11. 35. as alſo out of that breviate of all the power of a King; 1. *Sam.* 8. (but take heed, thou take not that which is ſaid there of tithes, to be meant of ſacred tithes, they were the Kings, and uſed to be payed to Kings, as to Gods Vicegerents:) which alſo *Ariſtotle* confirmeth in the ſecond Book of his *Oeconomicks*. Therefore it ought not to ſeem ſtrange, if any man ſhould here affirm, that by the name of *tenth*, a kind ſo commonly uſed, there may be meant any kind of tribute in generall belonging to the City. But there is no need to come to that, ſith in *Italy* that manner of tribute is not yet worn out of uſe; and furthermore, the Pope of *Rome*, in his Eccleſiaſticall Empire, now long ſince hath imitated the ſame, by exacting yearly the tenth part of all Eccleſiaſticall Benefices. But one thing hindereth this interpretation, namely, that then it ſhould rather have been ſaid δεκάτη, then δέκατον. Furthermore, the word ἔπεσε, *fell*, (whereby it muſt needs be, that ſome effect agreeable to an earthquake is ſignified) is not plyant enough to ſuch an interpretation. Yea, if it could ſtand, yet it ſhould ſeem to expreſſe the ruine of *Babylon* (wherewith we preſuppoſe it to be the ſame) too obſcurely and weakly, and not anſwerably to ſo great a ruine. Chap. 11.

At length therefore, until ſome one ſhall inform us of ſomething more certain, and more agreeable to the Text; I pitch upon this; and do conceive that by ΔΕΚΑΤΟΝ τῆς πόλεως, *the tenth part of the City*, is underſtood (truly) a part of the Citie, but not any part of the City as it is at this day, but the whole; I ſay, the whole *Pontificiall Rome*, which is the *tenth part* of that ancient *Rome*. Which that it is ſo, and that it is not at this day more then a tenth part of that old *Rome*, ſuch as it was in *Johns* age, may be perceived by the demonſtration following,

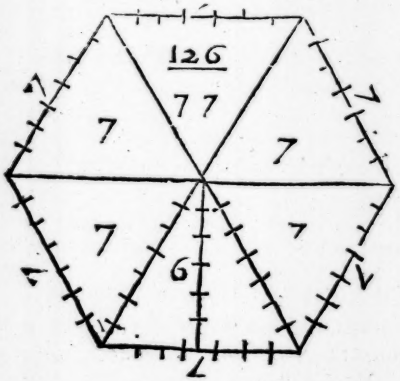
For truly *Lipſius* maintaineth, that old *Rome*, ſuch as it was in *Johns* age, as touching the form, was in a manner round, but not exactly; that the Semidiameter thereof from the * golden pillar ſtanding in the head of the Market place of *Rome*, to the utmoſt of the buildings, was reckoned for ſeven miles: to conclude, that the compaſſe of it, was fourty two miles. Since therefore it was

* *A milliario aureo.*

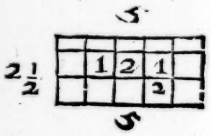
Chap. 11. not exactly round, for the measuring of the plot thereof, let us lessen the Semidiameter one mile (to wit, so much as in a six-angled figure should be lessened in the side, for the Perpendicular line) there will be six, which multiplied by 21, the half of the circumference, it will give the plot of the City to be 126.

But now the present or Pontificial *Rome*, hath not in compass but thirteen or fifteen miles, *as they know*, saith *Lipsius*, *who have measured it*; the form, as may be seen by the plot thereof next to a foure-square, somewhat long, as it were in a double proportion. For the measuring of which, therefore, let there be placed a draught of parallel lines right-angled, whose perimeter may be fifteen, the longitude double to the latitude, such doubtlesse as will be out of the sides $2\frac{1}{2}$ and 5, which being multiplyed between themselves, a plot $12\frac{1}{2}$ will be the product. Now the number 126 doth comprehend the number $12\frac{1}{2}$ ten times. Therefore the later plot is of the former, and consequently *Rome* at this day of that ancient *Rome*, the tenth part, which was to be demonstrated. Who so is not so well accustomed to this manner of demonstration, let him use the judgement of his eyes in the following plots.

Ancient Rome in compasse 42 *miles.*



Rome at this day in compasse 15 *miles.*



ΔΕΚΑΤΟΝ
τῆς πόλεως.
The tenth part of the Citie.

We cannot certainly here examine all things exactly; but it is wonderfull that that which we are able to discuss, is so agreeable.

I

I define the circuit of the Citie at this day, by the walls where- Chap. 11.
with now it is compaſſed: for without, contrary to that of the old, it is not at this day inhabited; but the whole, how great ſoever it is, is encloſed with walls; with walls, I ſay, which the Popes *Hadrianns* the I. & *Leo* the IV, as it were, by fatal inſtinct made the utmoſt bound thereof being now in a manner become the ſeat of the Pontificial kingdom: for ſo *Blondus* relateth, that the wals which are now extant were built by *Hadrian* 1, by gathering 100000 crowns out of *Thuſcia*. Thoſe walls afterward, as it is known out of others, *Leo* 4 either repaired, or finiſhed, about the year of our Lord 850; & by adding that part which is beyond the river, built by *Leo*, made up the city in that form & circuit wherein it is now ſeen. And although it hath much of the ſpace encloſed within the wals, void and not inhabited; yet ſince wals are to be reckoned amongſt the chief works of the city, the city it ſelf cannot be thought leſſe in circuit then the walls: larger indeed it might be, if it were (as in times paſt that old one was) extended every way without the walls with continued buildings.

That I may now at length make an end, the ſumme cometh to this; the holy Ghoſt would ſay or intimate this, that ſo much of the *great City*, as had remained until this earthquake, was at that time ruined, to wit, δέκατον τῆς πόλεως, *the tenth part of the city*: neither was there any more to be ſtanding at that time. Nine parts many ages before were to fall; and truly we ſee they are fallen; partly, by deſtructions and ruins which the *Barbarians* ſo many times brought upon it; partly, decaying with overmuch oldneſſe; partly alſo (as at the fourth trumpet we have ſhewed) thrown down with thunderbolts: the *Tenth* was reſerved by deſtiny for the Pope of *Rome*, which was to be ordained head of the new Empire, and mother of the Chriſtian harlots. This part that earthquake which ſhal be joyned with the riſing of the witneſſes, ſhall utterly demoliſh.

Yet notwithſtanding, haply it was not neceſſary that we ſhould interpret the ſpeech of the holy Ghoſt concerning the tenth part of the Citie ſo ſtrictly as we have done, according to Geometricall rules: it would have been ſufficient, if, as in times paſt, when handling the deſtruction of the Jewiſh people, he ſaid by *Eſay*, *The tenth thereof ſhall be reſerved, and ſhall return into* *Eſay* 6. 13.

Chap. 11. *their land:* ſo here we may underſtand, that not ſo exactly *the tenth*, as ſome leaſt part, as it were the *tenth*, of that ancient largeneſſe of the *City of Rome*, ſhould remain for the ſeat, and laſt deſtruction of this Beaſt.

It is added: *And in the earthquake were ſlain ſeven thouſand names of men.*

Here if by *names of men*, we underſtand heads of men, or ſeverall men; the number ſeemeth over-ſlender, and not agreeable to the greatneſs of the deſtruction which otherwhere the holy Ghoſt intimateth. For ſhal not the number of the ſlain be farre greater in the deſtruction of Babylon, then ſeven thouſand men? And is it likely, that the pouring out of the fifth phyal upon the *throne of the Beaſt*, ſhould paſſe away with ſo ſmall a ſlaughter of men? That this ſcruple may by ſome means be ſatisfied; Firſt, it is to be obſerved, that by the name of the City (here) is underſtood, not citizens and inhabitants, but buildings and walls, that is, the royall Seat of the Beaſt: and ſo a double ruine of *Babylon* is deſcribed in theſe propheſies: Firſt, of *Babylon* taken for the royall city of the Beaſt, to wit, the *City of Rome*, at the fifth phyal: Again, of *Babylon* taken for the *Citizens* or *State of Rome*; which doubtleſſe the Pope, with the Senate of the ſcarlet Cardinals, & the other company of Citizens, eſpecially Eccleſiaſtical, do make, who (*Rome* being deſtroyed and burnt) betake themſelves to dwel elſewhere, to be reſerved for the laſt phyal. At the pouring out whereof, it is ſaid, above other deſtructions of any Land, Nations & Cities, in that greateſt earthquake of all which ever
Rev. 16.19. have been, even that *Babylon the great came in remembrance before God, to give unto her the cup of the fierceneſs of his wrath*: when as notwithſtanding that burning & overthrow of *Babylon*, which is deſcribed *chap.* 18.19. doth altogether in time precede the ful deſtruction of the Beaſt & falſe Prophet, as in the text (there) is manifeſt. I know ſome do otherwiſe unty this knot, ſaying that *Babylon* which is mentioned at the laſt phyal, is *Conſtantinople*, the Metropolis of the *Turks*; but they ſhall never perſwade me, that the holy Ghoſt in the firſt & chiefeſt repreſentation of all, uſed ſo notable an* *Homonymia*, & to underſtand two, not alwaies onely one and the ſame *Babylon*, though in a double reſpect. That we may come therefore to the purpoſe. It may haply come to paſſe, that

* *when by one word divers things are ſignified.*

that the former deſtruction of *Babylon*, that is, the ruine and overthrow of the *Citie of Rome*, is to be acted without any cruell, much leſſe totall putting to death of the Citizens. And although *the ſmoke thereof ſhall aſcend evermore*, that is, ſhe ſhall be wholly turned into aſhes, and made even with the ground, never after to be inhabited; yet notwithſtanding a great part of the Citizens ſhall eſcape out of the deſtruction of the Citie; either becauſe they ſhall betake themſelves to flight in time, or for ſome other cauſe, which the event will manifeſt. Chap. 11. Revel. 19. 3.

And this is one way, whereby the ſcruple concerning the overſmall number of the ſlain may be ſatisfyed. Another is, if we ſay that by ὀνόματα ἀνθρώπων, *names of men*, haply is meant ἀνθρώπους ὀνομάτων, men of name, for ſuch like * *Hypallage* is not unuſuall in the Scripture, that in the government of *Nouns*, that which is inſtead of the Epithete, ſhould go before the other. The places of Scripture following witneſs this, *Lev.* 5. 15. כסף שקלים *the ſilver of ſhekles*, for *ſhekles of ſilver*, or *ſilver ſhekles*. And *verſ.* 3. of the ſame, and *Chap* 7. 21. ארם ינע בטמאת *the uncleanneſs of a man*, for a man of uncleanneſs, that is, unclean; *Rom.* 9. 31. νόμον δικαιοσύνης, *the law of righteouſneſs*; for the righteouſneſs of the Law: and *Epheſ.* 3. 7. τὸν πλοῦτον τῆς χάριτος, *the riches of his grace*, for his rich grace, and the like. And a *name* is familiar (almoſt in all tongues) for *renown*; eſpecially in the holy tongue; wherein אנשי שם *men of name*, are *men of renown*, *children* בלי שם *Without name* (*Job* 30. 8.) are ἄτιμοι, *ignoble*, or baſe; in the *Chalde*, Ideots. Whence *Beza* in his annotations upon *Epheſ.* 1. 21. and *Philip.* 2. 9. concerning the exaltation of Chriſt above every name; as alſo *Heb.* 1. 4. taketh *Name* in the ſignification of dignitie and ἀξιώματος, *Worth*. Such interpretation if we follow (neither do I ſee what ſhould oppoſe it) *the name of men ſhall be* ἀξιώματα ἀνθρώπων, *dignities of men*; ὀνομαστοὶ, *men of name, famous men and excelling in dignitie*; of whom there ſhall be ruined in this commotion of affairs and nations about ſeven thouſand (and [what if] of the order of the falſe Prophets, which they call the Clergie,) yet I think the number of ſeven thouſand is ſo to be defined, that a few more or leſs, after the manner of the Scripture, may be underſtood. Of the common people what number ſhall fall in this war, was to no purpoſe to mention, ſince that might be conjectured by the deſtruction

* A figure when words are underſtood contrariwiſe.

Numb. 16. 2.

Chap. 11. ſtruction of the famous one; neither would the holy Ghoſt deſcend to reckon the off-ſcum in the account of the ſlain.

But yet another interpretation may be given, ſuch that there may be no need to interpret it of men by poll: to wit, if we interpret the *names of men*, Companies and Societies of men, uſed to be called by their proper names, no leſs then men in particular, as are Cities, Incorporations, Pariſhes, Boroughs, Covents, and the like titles of humane Companies. For theſe what other thing are they, if we would conſider the matter, then ὀνόματα ἀνθρώπων, names of men? for ſo the politie of the *Thebans* is called by *Eſchynes*, θεβαίων ὄνομα, and the *Roman name* is put for the Romans. What therefore if in this commotion of the nations ſeven thouſand of theſe titles of humane Societies, whatſoever they be, whether in the Citie of Rome, or in the ſtate of the Church, as they call it, be to be killed? that is, ſubdued by the adverſe power, which the Scripture is wont to call killing? But we ought not raſhly to determine of a future thing, ſince the beſt Commentary of a Propheſie, is the event of the things foretold. Notwithſtanding to this end I have produced theſe things, that it may appear that the interpretation is much more free and full here, as touching the words, then haply is commonly accounted: when as the uſe of the Scripture doth not tie the word *Name* to ſome one and certain ſignification. Neither can ὀνόματα ἀνθρώπων, joyned together, be any where found, but in the place we have in hand; neither ὀνόματα ſimply for men by poll, but twice only, *Acts* 1. 15. *Revel.* 3. 4. Other where it is uſed, ſometimes in one, ſometimes in another ſignification. It remaineth,

And the reſt were afraid, and gave glory to the God of Heaven.

To wit, by their aſtoniſhment, wherein even unwillingly and unthankfully they acknowledge his hand. For to acknowledge the wiſdome, goodneſs, and power of God, by what token ſoever, is to give glory to God. Even as they, who being taken (in the very act) by God, confeſs their ſins, and are ſaid to give glory to God, as *Achan*. It followeth:

Verſe 14. *The ſecond Woe is paſt, and behold the third Woe cometh quickly.*

The meaning is, that that great earthquake is to continue till the end of the *ſecond Woe*, or the ſixth Trumpet; and together with

with it the mourning Propheſie of the *Witneſſes* is at length to be finiſhed. For truly, after their ſo great a victory over the followers of the Beaſt, and their aſcending into the heaven of authoritie and honour, they ſhall put on ſack-cloth no more. But now if the *ſecond woe*, or the plague of the ſixt Trumpet, be that overflowing of the Turks from *Euphrates* into the Romane Empire, now long ſince, as there we have interpreted: it can ſcarcely be, but that this departure of the ſame plague, is that drying up of the water of *Euphrates*, to come to paſs at the pouring out of the fifth *phyall*, whereby *the way is prepared for the Kings to come from the Eaſt*, Chap. 16. 12. Chap. 11.

At which coming of the Kings of the *Eaſt* (leſt a gap be left, otherwiſe, between either Trumpet) the ſeventh Trumpet ſeemeth to begin; and ſo that wonderfull preparation of the Dragon, Beaſt, and falſe Prophet, for the war to be waged in *Armageddon* (there, *verſ.* 13. 14.) together with the event thereof, at the laſt *phyall* (*verſ.* 17, &c.) ought to be placed in the beginning of the ſame ſeventh Trumpet. And ſurely, it ſeemeth to be very meet, that the preparation to war, do pertain to the ſame Trumpet to which the warre it ſelf pertaineth.

But out of this a doubt ariſeth, which requireth ſatisfaction, and therefore not to be paſſed in ſilence. For ſince there is the ſame term of forty two moneths of the Beaſt, as is of one thouſand two hundred and ſixty dayes of the mourning of the *Witneſſes*; and ſince thoſe dayes of the mourning of the *Witneſſes* are ended at the departure of the plague of the ſixt Trumpet, or *ſecond woe*; it may be demanded (not without ground) wherefore the moneths of the Beaſt ſhould not be further reckoned, ſince after that term no ſmall part of the Beaſt yet remaineth, being not to be aboliſhed, before the ſeventh Trumpet is begun.

It may be anſwered, that this cometh to paſs, either becauſe then the converſion of *Iſrael*, and as it were a new Kingdom beginneth (for they are called the *Kings from the riſing of the Sun*;) or becauſe, in the continuance of the Beaſt, conſideration is had, eſpecially, to the Empire of the Citie of Rome; but *that great Citie*, the royall ſeat of the Beaſt, in this earthquake is taken and overthrown: even ſo farre, that from thenceforth the Beaſt ſhall, as it were, change his form, ſince being driven ſo from his Metropolis,

Chap. 12. Metropolis, it can no more be accounted for a Kingdom of *seven hils*, (which is the other signification of the seven heads thereof.)

There is moreover in the Text, concerning the sound of the seventh Trumpet, and the Emperiall reign of Christ in that great day of Judgement: the interpretation whereof we will put off to the end of the book, that we may there (at once) set forth all the propheſies appertaining thereunto.

The meaning of the red ſeven-headed Dragon contending with Michael about the child-birth.

The firſt viſion of the *open book*, which we handled *Chap.* 11, went through the whole courſe of the *Revelation*, from the beginning to the end, and that as elſewhere we have touched, to ſhew the connexion of the ſame with *the Seals and Trumpets*. Now the other propheſies of the ſame ſpace of time, and Eccleſiaſticall affairs, come to be knit to that viſion, for the making up of the * body of the open book, among which,

* *Syſtema.*

The battel of the ſeven-headed red Dragon with Michael, doth comprehend the ſame ſpace of Eccleſiaſticall affairs with the *meaſured Court*: wherein (truly) the Romane Empire * *worſhipping the Dragon* tyrannized with horrible perſecutions againſt the Church in *travail with child*, labouring to bring forth Chriſt to be King in the Romane Empire; and at leaſt three hundred years made war againſt the Spirit of Chriſt mightily working in his ſervants. But the *woman*, at laſt, after many ſorrows in childbirth, cuttings, and ſlaughters, brought forth the King, even Chriſt, ſuch as ſhe travelled with, *to rule the Nations with an iron Rod*: and the *Dragon* being thrown down from his Romane throne, *ſalvation and ſtrength, and the Kingdome of our God, and the power of his Chriſt* was brought into the *Empire*.

* *Draconicola.*

Chap. 12. 5.

Chap. 12. 10. 14.

The ſumme of the whole matter being premiſed for perſpicuitie, let us come to the expoſition of the Text particularly.

And there appeared, ſaith he, *a great wonder in Heaven.*

Chap. 12. 1. WHither (indeed) *John* was called, in the beginning, to behold, and where he had beheld all the former viſions. Neither

Neither do I think, that another ſenſe is to be ſought of this circumſtance. For it is manifeſt, even out of the end of the foregoing Chapter, that *John* hitherto looked towards heaven. Chap. 12.

A Woman clothed with the Sunne, and the Moon under her feet, and upon her head a crown of twelve ſtarres.

Truly, a moſt beautifull image and repreſentation *of the Primitive child-bearing Church*; to wit, ſhining round about by the faith of Chriſt the Sun of righteouſneſs, treading under feet *the rudiments of the world* (whether Legall ſhadows, or darkneſs of Gentile ſuperſtition) and to conclude, glorious with the enſignes of the Apoſtolique original.

Moſt men would have the *Moon* to be a ſymbole of earthly and mutable things, which the Church of Chriſt contemneth as below her ſelf; which although it be true, yet no where, as I take it, in the whole Scripture, is the *Moon* noted by this propertie. But the interpretation of propheticall Symboles, is not eaſily to be attained other-where, then from thoſe properties which the Scripture ſome-where doth warrant. And now, this is certain, that the moſt feaſts, wherein typicall worſhip was celebrated by ſacrifices, were ordered according to the motion of the Moon; as the new Moon, the Paſchall, Pentecoſt, the Feaſt of Tabernacles; yea the account of the whole Eccleſiaſticall year depended upon the motion thereof; to which haply belongeth that, *Pſalme* 104.19. *He made the moon* למועדים, that is, εἰς ἑορτάς, for feſtivall ſeaſons. Why therefore may not the Symbole of the Moon be referred to the *Moſaicall worſhip?* which doubtleſs the Church, by the revealing of Chriſt, diſcerneth as it were proſtrate, and put under her feet: according to that of the Apoſtle to the *Coloſſians, Chap.* 2. 14. affirming *Chriſt to have blotted out the hand-writing of Ordinances which was againſt us, and nayling it to his Croſs to have taken it out of the way.*

Furthermore, ſince God is ſaid to have created the *Sun* the greater light to rule the day; but the *Moon* the leſſer light to rule the night: Why may not the Symbole of the Moon having rule over the night ſignifie *the power of darkneſs*, or *the troup of darkneſs*, that is, *the worſhipping of Satan, and of his ſpirits, in idols?* So truly, that the whole matter may be transferred to Baptiſme, whereby the Church being to be illuminated, and to

Chap. 12. put on Chriſt, trampleth under feet the worſhipping of Idols, of Satan, and his Angels, by the renouncing of their ſervices and pomps. For all theſe things did that old ſhort form of renunciation plainly contain; and furthermore they that were to make abjuration did turn themſelves towards the *Weſt*, as it were to the climate of heaven whence night cometh; as on the contrary, being to make profeſſion of their faith in Chriſt, and the true God three in one, they turned themſelves towards the *Eaſt*, as it were the Climate whence the Sunne by expelling the darkneſs reduceth the day. *Dyoniſ. Areop. de Hierarch. Eccleſ. c.* 2. *Cyrill. Hieroſol. Catecheſ.* 1. *myſtagog. Gregor. Naz. Orat.* 40. *Hieron.* upon *Chap.* 6. of *Amos. Ambroſ. de iis qui myſteriis initiantur: c.* 2. Moreover with reſpect to the ſame image or repreſentation (as before alſo is obſerved) the continuance of Chriſtian Apoſtacie, or of Chriſtianiſme defiled with Idols, is defined by moneths, according to the motion of the *Moon*; but of *the woman* and the *Witneſſes* perſevering in the faith of Chriſt, by *years and dayes*, according to the motion of the *Sun*. Yet to whether interpretaion I ſhould rather incline, I am doubtfull; and whether to one of the two onely, or to both. Surely the Apoſtle to the *Galathians, Chap.* 4.3. ſeemeth to call both of them, as well the *Moſaicall* pædagogie, as the worſhip of the Idols of the *Gentiles*, promiſcuouſly, the *elements of the world*; the Church of Chriſt glorieth, that both are put under her feet. Let the Reaber uſe his judgement.

Verſe 2. *And ſhe being with child, cryed travelling in birth, and was in pain to be delivered.*

The Church, as univerſally and ſeparately conſidered, as an *Idæa*, is a Mother: but as ſhe is conſidered in relation to the ſeverall perſons which are continually begotten in her, ſhe hath an off-ſpring, which ſhe is ſaid to travell with and bring forth to God. This in the Prophets is ſo familiar, that concerning that, there is no need to add one word. You may ſee *Ezek. Chap.* 16. unto *verſ.* 21. likewiſe *Chap.* 23. *verſ.* 4. *Eſay Chap.* 54. *Hoſea Chap.* 2. *verſ.* 4,5. The Allegorie therefore [in this part] is not to be wreſted by any mans importunitie, to wit, that he ſeparate the Mother from her off-ſpring, which yet otherwiſe may grow together into one and the ſame Church. *Kimchi* upon *Hoſea* 2. *verſ.* 2,3. *The Synagogue or Congregation is compared to a Mo-*

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ther על דרך כלל *by way of universality*; but הפרטים *in respect of particulars, to children.* Chap. 12.

But these ὠδῖνες, pangs and torments, by reason of which the woman in travell cryed, were those grievous persecutions which the Primitive Church suffered in bringing forth. For it is plain, that tribulations and adversitie are likened to the sorrows of child-bearing. Whence those words of *Esay, Chap 66 7. Before she travelled, she brought forth; before her * pain came, she was delivered of a man-child.* The *Chalde* paraphraseth it: *Before tribulation come upon her, she shall be redeemed; before great fear come upon her, as the sorrows of a woman in travell, her* King, *that is, the Messiah, shall be revealed.* But *Jeremy, Chap. 30. vers. 6. 7.* he interpreteth this representation. *Ask ye,* saith he, *and see whether a man doth travell with child. Wherefore do I see every man with his hands on his loins, as a woman in travell? and all faces are turned into * paleness? Alas, for that day is great, so that none is like it, it is even the time of Jacobs trouble but he shall be saved out of it.* See also what our Saviour calleth ὠδῖνας, *Matth. 24. 8, 9. Mark 13. 9.* τοῦτα ἀρχὴ ὠδίνων, *these are the beginning of sorrows, &c.* * *Partus.* * *Aurigi-nem.*

And there appeared another wonder in heaven, for behold, a great red Dragon having seven heads and ten horns, and seven crowns upon his heads. Vers. 3.

And his tail drew the third part of the Starres of heaven, and did cast them to the earth. Vers. 4.

A wonder or representation of the Empire *of Rome Heathen worshipping the Dragon*; whose marks are every where *seven heads, and ten horns: seven heads* indeed, as well for the seven hils upon which the Citie was builded, as also for the seven sorts of Governours who were successively to govern that Citie: *the ten horns* for the ten Kingdoms which were to arise in the time of the last head to which they were to grow; which interpretation is not mine, but the Angels, *Chap. 17.* where will be a more proper place to handle these things, if any thing be to be added. In the mean time, another Character of the Romane Empire is added to these, whereas it is said, *he drew the third part of the starres of heaven with his tail, and did cast them to the earth*; that is, he subjected the third part of the Princes and Rulers of the world to his Empire. For even so much, to wit, the third part of the known world

Chap. 12. world in *Johns* age, the Dominion of Rome did comprehend within its limits. But a tayl, out of the learning of the Indians, with *Achmetes*, ſignifyeth the attendants and train of authoritie, *Apot.*152. but what more the tayl of a *Serpent* intimateth, ſhall anon be ſeen. And theſe truly were the Characters of the Romane Empire, generally; but the effigies of a *Dragon* doth moreover point out *the worſhipper of the Dragon*, and the enemy of the *Seed of the woman*, in ſpeciall, that is, Rome heathen enemy to Chriſtianitie; and ſince he is *red* alſo, this noteth that he is terrible, and red with the bloud of the Saints. Moreover, the type of the Dragon ſeemeth to have reference to *Pharaoh*, the cruell and malignant enemy of the old Synagogue bearing children in Egypt, in like manner as the Roman Dragon was of the Chriſtian Church bringing forth her children. For even he likewiſe, for the ſame cauſe, is repreſented as a *Dragon*, *Pſal.* 74. 13, 14. *Thou didſt divide the Sea by thy ſtrength; thou brakeſt the heads of the Dragons,* (that is, of the Egyptians) *in the waters. Thou brakeſt in pieces the heads of Leviathan* (the Chalde, of *Pharaoh*) *thou gaveſt him to be meat to the people inhabiting in the wilderneſs*, Eſay 51.9. *Awake, Awake thou, put on ſtrength, oh arm of the Lord, Awake thou as in the ancient dayes, as in the generations of old. Art thou not that arm of old that hath cut in ſunder the pride of Egypt, and wounded the Dragon?* So Ezek.29.3. *Pharaoh King of Egypt, the great Dragon.* In all theſe places, in Hebrew, it is תנין, which word the Seventie, *Symmachus*, and *Jerome*, do tranſlate *Dragon*; and truly the Syriaque interpreter calleth the Dragon in the *Revelation*, alwayes, by that name. The Arabian tongue (ſaith *Druſius*) is to confirm it, wherein a Dragon is called *Thennin*. And *Exod.*7.10. *And* Aaron *caſt down his rod before* Pharaoh, *and it became* לתנין *a Serpent or Dragon.* Surely, ſometimes it ſignifieth a *Whale*, or *great Fiſh*, but as it were a *Sea-Dragon*, whereof certainly it beareth a certain reſemblance. But thou wilt ask, wherefore is there ſo much ado about this word? I anſwer, that I might ſhew, that what ſhape Satan abuſed of old, for the overthrow of the firſt *Adam*; in the ſame type of that infamous and curſed living creature, it is the manner of the holy Ghoſt to ſet forth the kingdoms poſſeſſed by the Devil, and mortall enemies to his Church the ſeed of the woman.

Verſe 4. *And the Dragon ſtood before the woman which was ready to be delivered*

delivered, for to devoure her child as ſoon as it was born. Chap. 12.

To wit, as *Pharaoh* laid wait for old *Iſrael*, born in *Egypt*; and as (after) *Herod* for Chriſt, the ſon of *Mary*, our Lord: ſo the Roman *Dragon* laid wait for myſticall Chriſt, which the Church was to bear, that he might ſlay him preſently after his birth.

And ſhe brought forth a man-child, who was to rule all nations Verſ. 5.
With a rod (or Scepter) *of iron.*

That is, ſhe brought forth *myſticall Chriſt*, or *Chriſt formed in his members*, the ſon (not of *Mary*, but) of the *Church*; according to that of the Apoſtle to the *Galat.* (*Chap.* 4. 19, *My little children of whom I travel in birth again, untill Chriſt be formed in you.* For ſince the words are a periphraſis of Chriſt, it muſt needs be, that ſome Chriſt or other be ſet forth in them; to wit, as in propheticall types beſt beſeemeth, not Chriſt verily, but analogically ſo called; *Who*, ſaith he, *Was to rule all nations with an iron ſcepter*, that is, *authority, being obtained by force of the ſword, or by war*; ſeeing he was to have rule over them, which from the beginning were not Citizens, but either enemies or ſtrangers, he had need to ſubdue them, before he could rule them. The words are fetcht from *Pſal.* 2. 9. not according to the modern reading of the *Maſoreth*, but the old reading of the Septuagint, and the Apoſtles. Of which that this is the meaning, I ſeem to gather out of *Chap.* 19. *verſ.* 15. where in like manner as in the Pſalm, they are uſed of Chriſt our Lord, to whom originally they agree: *Out of his mouth*, ſaith he, *went a ſharp ſword, that with it he ſhould ſmite the nations: for he ſhall rule them with a rod of iron.* But here they are attributed to myſticall Chriſt, or a Chriſtian man [the birth of the Church among the Gentiles,] who is deſcribed according to the type of Chriſt his Head; to every ſuch one of his the Lord promiſeth that he at length will give the like power, under the name of the Church of *Thyatira*: *He that overcometh*, ſaith he, *and keepeth my works unto the end, to him will I give power over the nations, and he ſhall rule them with a rod of iron, and as the veſſels of a potter they ſhall be broken to ſhivers; even as I alſo received of my Father.* It will ſomething help in this place to hear the words of *Andreas*, wherewith he commenteth upon the meaning of *Methodius* upon this place: *The Church*, ſaith he, *by thoſe who are initiated by Baptiſme, without intermiſſion begetteth Chriſt, as being to be formed in them to the*

Not תרעם but תרעם that is, *Not break them, but rule them.*

Rev. 2. 26, 27

Chap. 12. *consummation of the fulneſs of their ſpirituall age. A man-child is the people of the Church—— by whom Chriſt, in his Godhead, as it were a ſword in the ſtrong hand of the Romans, doth rule the nations.* He alludeth to the type of the fourth kingdom in *Daniel*, concerning which I agree not with him (for how could *David* allude to that?) otherwiſe it is not much from the ſcope, as now ſhall appear.

Verſ. 5. *And her child was caught up unto God, and to his throne.*

* *A figure, when by two words one thing is ſignified.*

Ἐν δὲ θεὸν θρόνον, for *to the throne of God.* The ſonne of the woman was caught up to the throne of God, that is, lifted up to the Romane throne, where he ſhould rule the nations with that authority which was ſpoken of. Surely Chriſt the ſonne of *Mary* is properly lifted up to the throne of God; but myſticall Chriſt or Chriſt formed, whom the Apoſtolick Church brought forth, is analogically lifted up. For truely the throne of higher powers (as the Apoſtle calleth them) is the throne of God, a terreſtrial heaven: *Rom.* 13. 1. *There is no power,* ſaith he, *but of God.* Whence in the declarations of the interpretation of dreams; *If any ſhall ſeem to himſelf in his ſleep to be lifted up to heaven,* they do interpret it of royall Sovereignty. It is alſo known, that in the holy tongue the Magiſtrates are called אֱלֹהִים, that is, *gods*; *God ſtandeth in the Congregation of* * *the mighty, he judgeth among the gods*: likewiſe, *I have ſaid you are gods, and all of you the children of the moſt High.* Therefore, even as they are ſaid to ſit in *Moſes* chair, who teach the Doctrine given by *Moſes*; ſo in the Throne of God, who are his Vicegerents upon earth. That therefore the Child of the Apoſtolick Church is ſaid *to be caught up*, or *received to the Throne of God*; is all one as to be lifted up to that excellency, as that it may ſit (as it were) with God; which, I ſay, is meant of regall advancement. And this was then fulfilled, when as Chriſtians bare the ſway under *Conſtantine* the Great, and his ſucceſſors, the Dragon being thrown down.

Pſal. 82. 1. *verſ.* 6. * *god.*

But thou wilt ſay, Since it was ſaid that that myſticall Chriſt ſhall rule the Nations over whom he ſhould reigne, with an *iron Scepter*, even as Chriſt the Lord ſhould do: with what manner of war, and with what battels (if this be the meaning of that iron Scepter) *hath that Child* of the Apoſtolick Church ſubdued the Romane Empire unto himſelf? I anſwer, by a double warre; firſt ſpirituall, wonderfull, and divine, againſt Devils the

Princes

Princes and gods of that world: which certainly it ſtoutly waged, the army of celeſtiall Angels aiding him againſt the enemies; of which afterward ſhall be further mention made; but the other even corporall, then when he had attained to the Throne; which ſo many famous victories do witneſſe, partly, of *Conſtantine* againſt *Maxentius*, *Maximinianus*, and *Licinius*; partly, of that great *Theodoſius*, as well againſt others, as againſt *Eugenius* and *Arbogaſtus* the devils ſtandard-bearers; before the ſtubborneſs & pride of the Gentile-worſhippers of the Dragon, rebels againſt the Chriſtian Empire (being utterly broken & conſumed) ceaſed. Chap. 12.

But before we depart hence, one thing yet remaineth to be given notice of, to wit, that the *child of the Woman* was not lifted up to the Throne of God, ſo ſoon as he was born; but ſo ſoon as he became ready for a Kingdome. Therefore it is ſaid, ſhe had brought forth a ſon, ὃς μέλλει ποιμαίνειν *who was to rule*, to wit, not preſently, but when he was grown up. Even as alſo Chriſt the ſonne of *Mary*, our Lord, (whoſe likeneſſe in all things this myſticall Chriſt, the Child of the Church, doth reſemble) being taken up to the Throne of God, entred his Kingdome, not ſo ſoon as he was born, but when as likewiſe he was come to his perfect age; there to ſit untill he ſhall have made all his enemies his footſtool. It followeth,

And the woman fled into the wilderneſs, where ſhe hath a place prepared of God, that they ſhould feed her there a thouſand two hundred and threeſcore dayes. Verſ. 6.

Which ſince it is afterwards to be repeated, and ſomewhat more fully to be deſcribed, we will put off the expoſition to that place.

And there was war in heaven; Michael and his Angels fought with the Dragon, and the Dragon fought and his Angels; but prevailed not, neither was their place found any more in heaven. Verſe 7. 8.

It hath been ſaid, that the woman in travell, her child being ſafe, eſcaped the Dragons lying in wait. But how it came to paſſe that he who had ſo diligently watched her, notwithſtanding failed of his purpoſe, now at length beginneth to be mentioned. To wit, that it came to paſſe by the help and ſuccours of *Michael*, who went forth valiantly to fight againſt the *Dragon* lying in wait; and becoming Conquerour, thruſt him down from

Chap. 12. heaven unto the earth. Thereupon the womans ſon not only eſcaped ſafe, but was lifted up to the throne of God, and ſhe her ſelf departed into a place that was ſecure from the fury of the *dragon.*

And there was, ſaith he, *War in heaven, &c.* To wit, while the woman was in travell; not after ſhe was delivered, as many take it. For it is certain, out of the 14 verſe, that this war was waged before the flight of the women into the wilderneſs. But the woman fled not into the wilderneſs, before ſhe was delivered, and her ſonne caught up to the throne of Majeſty. *Verſ.* 5, 6. *Michael and his Angels fought with the Dragon*; not alone, but taking with them the Martyrs and Confeſſors of Chriſt their King, for whoſe cauſe they fought. Concerning whom therefore, a little after, it ſhal be ſung in the triumphant ſong, *that they overcame him by the blond of the Lambe, and by the Word of their teſtimony, and they loved not their lives unto the death*: which cannot be ſpoken of meer and ſole Angels. *And the Dragon fought, & his Angels*, that is, the devils taking with them likewiſe the Romane tyrants; and their miniſters which worſhip them. But thou wilt demand, who is this *Michael?* Not, I ſuppoſe, Chriſt himſelf, but as in *Daniel*, unleſs I be deceived, is manifeſt, one, yea even the chiefeſt *of the chief Princes*, or *ſeven Archangels*, *Chap.* 10. 13. to wit, that great Angel, who in the ſame *Daniel* is ſaid, *to ſtand for the children of God*, *Chap.* 12. 1. and whom Chriſt that great chief Generall, and conſequently, King of Angels and men, hath ſo oppoſed againſt Sathan & his black guard raging againſt his Saints. For the Angels are ſent forth, *for the ſafetie of them who are heirs of ſalvation*, *Hebr.* 1. 14. and they protect and defend them, according to their hidden and inviſible manner of working, againſt evil ſpirits, which work in men that are enemies of God and his Chriſt; although they appear not in a viſible ſhape. So that in this war (we have in hand) of the Primitive Church of Chriſt againſt the Romane worſhippers of the Dragon, the Angels under *Michael* their Captain acted their parts; as well by ſtrengthening the holy Martyrs and Confeſſours of Chriſt againſt the threats of tyrants, and violence of torments, and mitigating their pains in agonies, and ſometime taking away plainly the feeling of any pain; as alſo, by breaking & weakening the forces of the adverſe ſpirits; & ſometime on a ſudden caſting lets and impediments in the way of the perſecutours, who were

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led by their inſtinct, fruſtrating their purpoſes, ſometimes by caſt- Chap. 12.
ing terrours and other diſtractions into their minds, ſo that there-
upon deſiſting from their project, they have granted, even againſt
their will, unto the Church, truce, and ſpace of breathing: untill
at length, after three hundred years war, when as it ſeemed to
Chriſt to have now enough exerciſed his, & that he was pleaſed
to beſtow a full victory upon his Angels; the child *of the woman*,
Chriſtians prevailing, being placed in the Imperiall throne, the
kingdome of the devil being conquered, ſuffered a wonderfull
great fall. For this is that which he ſaith; *The Dragon prevailed*
not, neither was his place found any more in heaven; that is, being
conquered and put to flight, with all his forces, he was deprived
of heaven. (In the ſaying, *prevailed not*, there is an Hebraiſme,
of which afterward.)

And the Dragon was caſt out, that old ſerpent, called the devil Verſ. 9.
and Satan; which deceiveth the whole world (that is, perſwa-
deth to Idolatry, and hitherto had poſſeſſed the Romane
Empire) *he was caſt out unto the earth, and his Angels were*
caſt out with him.

That is, he with all his * devils (hitherto worſhipped inſtead * *Dæmones.*
of God) were thrown down from the top of their divinitie
which they enjoyed, to the bottome of execration and contempt.
That what is read to have come to paſſe long ago, in the delivery
of *Iſrael* from the tyranny of the Egyptian *Pharaoh*, whoſe like- Exod. 12. 12
neſſe this Dragon beareth, *that God executed judgement upon the* Num. 33. 4.
gods of the Egytians: the ſame ſhall find place here, at leaſt, * ac- * κατὰ τὸ ῥητὸν
cording to the letter. The *Jews* relate, that it was ſo even there
alſo. For ſee both the *Targums*, *R. Salomon*, *R. Aben Ezra*,
with *R. Moſes ben Nachman*, *&c.* Neither is there cauſe that
any ſhould wreſt the clear words of the Scripture to another
meaning; eſpecially ſince it may ſeem, that *Eſay* 19. 1. hath allu-
alluſion thereto.

Prevailed not, for *was overcome*, is an *Hebrew* figure, as I have
ſaid, whereby *the Adverbs of denying* do expreſſe the contrary of
that to which they are applied; as in this ſame viſion a little af- Verſ. 11.
ter is uſed, *they loved not their lives unto the death*, that is, they
valued their life at nothing, or they ſpent it freely for Chriſt. For
this kind of ſpeaking with the *Hebrews* is not of * diminution, * ἐλαττωτικὸν.
but * augmentation. So *Prov.* 12. 3. *A man is not eſtabliſhed by* * αὐξητικὸν.

Chap. 12. *wickedneſs*, that is, is utterly removed and rooted out: in the ſame Book, 10. 2. *Treaſures of wickedneſs profit nothing*, that is, they hurt, they damnifie: *Chap.* 17. 21. *The father of a fool ſhall have no joy*, that is, he ſhall be grieved. And 1. *Cor.* 16. 22, *If any man love not the Lord Jeſus Chriſt, let him be Anathema*, that is, whoſoever hateth and blaſphemeth. See *Buxtorf. Theſaur. Gram. lib.* 2. *cap.* 19. So here, *The Dragon and his Angels prevailed not*, is the ſame as, they were utterly vanquiſhed.

But a more full hiſtory of this victory, I have already made at the interpretation of the ſixth ſeal, with which this fall of the *Dragon* doth contemporize; yea, it is the argument of that ſeal, as far as it reſpects that notable change of the Romane Empire. But that which I have ſaid, concerning the *Child of the woman* placed on the throne of the Empire, and the Chriſtians then bearing ſway: that truly is clear and evident out of the triumphant ſong which is annexed.

Verſ. 10. *I heard*, ſaith he, *a loud voice ſaying in heaven, Now is come ſalvation and ſtrength, and the kingdome of our God, and the power of his Chriſt; for the accuſer of our brethren is caſt down, which accuſed them before our God day and night.*

Verſ. 11. *But they overcame him by the bloud of the Lambe, and by the word of their teſtimony, and they loved not their lives unto the death* ——

Which words, as they are moſt clear, and ſpoken without any obſcurity of an allegory; ſo are they the key for interpreting the whole viſion. For hence it may plainly be perceived, as well what *that lifting up of the child of the woman to the throne of God* may be, to wit, an introduction of ſalvation, *ſtrength, and the kingdom of God, and the power of his Chriſt* into the Romane throne; as alſo by the vanquiſhing of what enemy he came to the kingdome, to wit, by the throwing down Κατηγόρε, or that Accuſer, who day and night accuſeth the brethren, and traduceth them before God; to conclude, what manner of forces *Michael* and his Angels uſed (with him) in that battell againſt the Dragon and his guard, to wit, the holy Martyrs & Confeſſours, *who overcame him by the bloud of the Lambe, and by the word of their teſtimonie, becauſe they loved not their lives unto the death*, that is, *they freely yielded their lives unto the death.* And ſurely it is altogether unpoſſible, that the lifting up of the child of the woman, the throw-

throwing down of the Dragon, and the introduction of the kingdom of God and Chriſt, ſhould not level at one & the ſame event of things; ſince the flight of the woman into the wilderneſs, beginneth from them all, as it were from one certain term of things, *Verſ.* 6. and 14. Chap. 12.

Now that Satan here is called by a new name, Κατήγορος, or *Accuſer*, who before is ſtyled *Dragon* and *Devil*; it is to be underſtood, that this alſo proceedeth from the cuſtome of the Hebrews; by whom indeed he is called by the ſame name, which they have now long ſince taken into their own language. For they call him קטיגור *Kategor*. *R. Juda*, in the book *Muſar*, as *Druſius* citeth him: *Kategor*, ſaith he, *is Satan, the adverſary, or wicked accuſer, who is adverſary to man, or accuſeth him before the bleſſed Creator.* *Majemonides ad Pirk Avoth* (where in *Gnome R. Eliezer* both this and the word *Paraclit* of contrary ſignification, derived alſo from the Greeks, is uſed) פרקליט הוא מליץ טוב על האדם למלך : קטיגור הוא הפך הז ררהוא חמלשו אדם זמשתרל למיתו, that is, *He is termed Paraclit* παράκλητος, an Advocate, *who pleadeth for the good of a man before the King; the contrary whereof is Kategor, an accuſer. For he it is who traduceth a man before the King, and endeavoureth to kill him.* And ſurely, if ever, then during the time of this child-bearing and war, Satan worthily deſerved the name Κατηγόρη, *of an accuſer, and malitious detractor*. Which ſo many reproaches and infamies do witneſſe, wherewith the Dragon-worſhippers (all this time) over loaded the Chriſtians, objecting againſt them *Thyeſtean* feaſts, *Oedipadian* inceſts, adultery, promiſcuous luſts, murders, treaſons againſt Princes, plagues, famine, burnings of houſes, and what publick calamitie ſoever happened. But it ſeemeth here, rather, reſpect is had to the Hiſtory of *Job*, where Satan by accuſing and calumniating him, brought it to paſſe, that he was permitted by God to try *Iob* by temptations and tribulations. That which here alſo the holy Ghoſt intimateth to be done by him, according to his cuſtome. The intelligent Reader will underſtand what I mean. It followeth in the triumphant ſong.

Therefore rejoyce ye heavens, and ye that dwell in them (that is, ye holy Angels and bleſſed ſpirits, by whoſe labour happily imployed, this victory is gotten: *Wo to the inhabitants of the Earth, and of the Sea*, (that is, the world) *for the devil* Verſ. 12.

Chap. 12. *is come down unto you, having great wrath* (and therefore like to hatch some new miſchief) *becauſe he knoweth that he hath but a ſhort time.*

For although even from that time forward by *Conſtantine* the Great he was caſt down from the Romane throne, yet the worſhipping of the Dragon continued with the people for ſome time after: hereupon, when not very long after, he perceived he muſt be at length alſo thruſt out, and that the whole Romane Empire ſhould be waſhed with the Baptiſme of Chriſt, matters coming to that paſſe, being all in a rage, and driven on with fury, he ſtudieth to bring the victory of the Church, by what way poſſibly he could, into danger; and if he ſhould fail of his purpoſe, or be caſt out, to undermine it by ſome new ſtratagem. In both which we ſhall now ſee, that the moſt wicked ſpirit was not wanting to himſelf.

The Myſterie of the Woman inhabiting in the Wilderneſs.

The child-bearing woman, the *Dragon* being vanquiſhed, henceforth dwelleth in the *Wilderneſs*, whereby the ſtate of the Church delivered from the heathen tyranny, untill the ſeventh Trumpet, and the ſecond coming of Chriſt, is figured; not in the type of one lying hid and inviſible, but as it were in *a certain middle condition*, like that of the *Iſraelites* wandering in the deſart, from their departure out of *Egypt*, untill their entrance into *Canaan*: a ſtate (indeed) thereof, ſafe from the furie of that red Dragon, as of *Pharaoh*, but not as yet come to that glorie, as it were the poſſeſſion of *Canaan*, whereunto at length ſhe was to attain, the reſt of her enemies being vanquiſhed. A ſtate (indeed) which outwardly ſhould be better then the ſervitude of that thnick tyrannie, out of which, as it were out of the bondage of *Egypt*, the Chriſtian people by the power of Chriſt eſcaped: conſidering that leave was given from thenceforth, by the favour of Chriſtian Emperours and Kings, to worſhip Chriſt freely; like as was to the Iſraelites in the Wilderneſs, of ſerving *Iehovah*; the Temples alſo and Tabernacles for Chriſtian worſhip being ſtately built, the politie of the Church ſettled with Laws, ſacred Revenues, Tythes and Offerings; but no leſſe unhappy by manifold Apoſtaſie, then *Iſrael* continuing in the Wilderneſſe, by the Calf,

Calf, *Baal Peor*, *Balaam*, *Korah*, *&c.* Neither is that haply to be passed over without notice, that the forty two moneths of this Christian woman *abiding in the Wilderness*, do answer to so many Mansions of *Israel* in the Desart. See *Numb.* 33. The reason and aptness of the Type being thus unfolded, let us open the Text particularly, and fit it to the thing in hand. Chap. 12.

And when the Dragon saw that he was cast unto the Earth, Vers. 13.
he persecuted the woman which brought forth the man-child.

And to the woman were given two wings of a great Eagle, that 14.
she might flie into the Wilderness from the face of the Serpent,
into the wilderness, into her place, where she is nourished for
a time, and times, and half a time.

And the Serpent cast out of his mouth water, as a flood, after the 15.
woman, that he might cause her to be carried away by the
flood.

Here is the first attempt of Satan cast down, not indeed as yet utterly cast out, but staying a little while below; that, while her child should bear rule, he might, if by any means he could, oppress the *VVoman* betaking her self to the condition of one in the *wilderness*, before she could in perfect safety from his fury attain thither. For she came not presently into the Wilderness, after she began to make her escape, but in some space of time interposed. Even as *Israel* also, in his passage undertaken thither out of *Egypt*, spent some time. Now the words here used are so to be conceived, that there may appear to be some kind of reference to that which formerly was spoken of the womans flight into the Wilderness, with this or the like understanding: *VVhen the Dragon saw that he was cast unto the Earth, he persecuted the Woman which brought forth the man child.* For when as (as aforesaid) *after the birth of her child, and his being taken up into the Throne, it was granted to the woman that she might depart* (*to wit, by giving her two wings of a great Eagle*, as it were, by a certain flight) *into the wilderness, were she should be nourished for a time times, and half a time; he cast out of his mouth water as a flood after her, that he might cause her to be carried away by the flood.* So also *Pharaoh* persecuted the people of *Israel* marching from under his dominion into the Wilderness, but with another flood.

The great Eagle is the Romane Empire. *His two wings*, two

Caesars

Chap. 12. *Caſars* of the Empire parted into two parts, the *Weſt* and *Eaſt*, by whoſe protection and conduct the Church departed into an Eremiticall eſtate. For it is known, that the Romane Empire, ſo ſoon as it had received the Chriſtian faith, became parted into two parts, and fled as it were with two wings of *Caſars*. The *Eagle* being the Enſigne of the Romane Empire, maketh this interpretation obvious to every underſtanding. But what hindereth, that we may confirm the ſignification, alſo, of the Prophetical Type, out of an *Apocryphall* Writer? that is *Eſdras* the Prophet (for by this name *Clemens Alexandrinus* citeth him, *Strom. lib.* 3. a little before the end) in whom the type of the *Eagle* ſignifieth the fourth Kingdome, the twelve feathered wings, ſo many firſt *Caſars* thereof. See *Chap.* 11. and 12. But tell me Reader, whether thou wilt not ſay, that here is reſpect had alſo to that of the Lord, concerning *Iſraels* departure out of *Egypt*, *Exod.* 19. 4. *Ye have ſeen*, ſaith he, *what I did to the Egyptians, how I bare you on Eagles wings, and brought you unto my ſelf*, that is to ſay, into the Deſart?

But there is yet another thing in this *verſe*, which requireth manifeſtation: viz. wherefore the time of the *Womans* abiding in the Wilderneſs, which before was accounted by dayes, is here turned into years, or *a time, times, and half a time?* I (certainly) can find out no other cauſe of this changing one for another, then that it ſhould be the Key of the like notation of time in *Daniel*; and ſhould admoniſh us, that the Church is now in the very ſame times, which he had defined, by the period of *a time, times, and half a time*. And ſurely, without this ſign, that ſetting down of time had been moſt uncertain, and intricate. For from whence, or by what mark, could it have been known, that *time* doth ſignifie a year? or if ſo, yet that *times* do not ſignifie more then *two years?* But now, out of this change it is evident, that that ſpace is to be reſolved into one thouſand two hundred and ſixty dayes, and therefore ſignifieth, *A year, two years, and an half.*

Theſe things being cleared in this manner, let us diligently conſider, at length, what that water may be, which like a floud the *Dragon* caſt out of his mouth, to drown the woman, while ſhe made haſte into the Wilderneſs. *The Well-ſpring of the mouth is ſpeech and doctrine*, according to that, *Prov.* 18. 4. *The words of a mans mouth are as deep waters, the Well ſpring of wiſdome is*

a

a flowing brook. Whence the word נבע which signifieth ἀπορ- Chap. 12.
ῥαύζειν, and to run out like a fountain, is applyed to Doctrine, as *Psal.* 78. 2. *I will open my mouth in parables, I will cast out, or utter, dark sayings, from the foundation of the World:* which is alleadged concerning the doctrine of our Saviour, *Matth.* 13.35. So *Prov.* 1.23. Wisdome is said to preach in the streets: *I will poure out my spirit unto you, I will make known my words unto you.* What therefore shall that casting out of the mouth of the Serpent, the venemous Beast, be, but *pestiferous doctrine*, that is, *heresie?* according to that, *Prov.* 15.28. *The mouth of the wicked will poure out, or issue forth, evil things.* The history of this time sheweth this pestiferous doctrine, proceeding *out of the mouth of the Dragon like a floud*, I say, *Arianisme*, and the offspring thereof. By this *floud of his the Dragon* had well near caused the woman to be carried away; certainly he desired it. And verily it was a wonder, that the Romane Emperours, who then newly had given their names to Christ, and had not as yet fully settled Christianitie, had not cast away the faith, being offended and alienated by such horrible discord of opinions among Christians (even but a little while, as it were, taking breath after persecution) in so chief a point, with such mortall hatred of the parties, tumults, crueltie against their brethren, even equalling that of the heathen.

But the Earth helped the woman; for the Earth opened her mouth, and swallowed the floud which the Dragon cast out of his mouth. Vers. 16.

That is, the multitude of Christians in Councils prevailing in the Orthodox faith, drank up the Diabolicall inundation: even as the Earth is wont to do the water, when it is exceeding drie. For if the *water* (but venemous and contagious, such as proceedeth out of the mouth of the Serpent) doth represent *heresie*; the reason of the analogie did altogether require, that that which should drink it up, and abolish it, should be figured by the *Earth*, as which by its drines is wont to drink up the inundations of waters. Which (truly) in this matter falleth out so much the more apt to signifie the thing in hand, because even other where in an historicall and simple speech, the earth in many places is wont to be put for the inhabitants of the Earth. See *Gen.* 41.57. 1. *Sam.* 14.25. *Deut.* 9.28. and in many places beside.

Concerning

Concerning the tenne-horned Beaſt blaſpheming God, and the two-horned Beaſt, or falſe Prophet, his Authour and * *chief prieſt.*

* *Hierarcha.*

Chap. 13.

v. 437. *ſupra.*

A New Tragedie of evils did ſet upon the *woman* being entered the bounds of the Wilderneſs: for forthwith ſhe falleth upon a double Beaſt, in appearance indeed little to be feared; as reſembling the *Panther* or *Lambe*, but no whit the *Dragon* or *Serpent*, the likeneſs of whom alone ſhe abhorred; Yet in truth * the only one in truſt of that Dragon caſt down, and one that, in his ſtead, ſhould cauſe great ſorrows to her off-ſpring which ſhe ſhould bring forth in the Wilderneſs.

* *Fiduciariam.*

Verſe 17.

And the Dragon was wroth with the woman (for from thence I fetch the ſtory of this Chapter *) and went to make warre with the remnant of her ſeed (* to wit, with them which ſhe was to bring forth in the Wilderneſs *) which keep the Commandments of God, and have the teſtimonie of Jeſus Chriſt; and he ſtood upon the ſand of the Sea.*

That is, when the Dragon had perceived (he who even now was deprived of the Romane Empire) that he nothing prevailed by the floud of *Arianiſme*, to overwhelm the woman flying into the Wilderneſs, but that nevertheleſs ſhe was come ſafe thither; and furthermore, that the Roman Empire would no more ſuffer, that he, in his proper name, ſhould manage the affairs there, as in times paſt: he ſetteth upon her by another way; to wit, by ſubſtituting covertly for himſelf * a deputed Kingdome; and to that end, he ſtood upon the ſand of the Sea, that he might raiſe to himſelf a new-deputed form of the Roman Kingdome, then to have its beginning. Now the hiſtory of a two-fold Beaſt to manage the Roman State, followeth; the one, *Ten-horned*, the other, *Two-horned*, conjoyned in a near alliance between themſelves, both of them reigning together, and in the ſame Dominion. The firſt of which, being the *Ten-horned*; thou maiſt call *Secular*; the other being *Two-horned, Eccleſiaſticall.*

* *Regnum vicarium.*

Of the Ten-horned Beaſt.

The Ten-horned, or ſecular Beaſt, is that *Whole ſtate of ten Kingdoms*

Kingdoms or thereabouts (into which the Empire of the *Cæsars* was parted by the warres of the Barbarians, after the Dragon was thrust out) growing together again into one Romane Commonwealth, the wickednes of the *Dragon* being renewed. Chap. 13.

I saw, saith he, *a Beast rise up out of the Sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.* Vers. 1.

The same *Beast* is here described, which afterward, *Chap.* 17. beareth the *VVhore*; even the seven-headed Romane Beast under the course of the last head. I saw, saith *John*, the type of that last State of the Romane kingdom, wherein governing under the seventh head, it should be divided into ten kingdoms, and yet, even as he had done under his former heads, he should blaspheme the only true God by the worship of Idols. For the number of *Seven heads*, is the ensign of the Romane kingdom, as is the bearing of *Ten horns*. The *name of Blasphemy* is a note of Idolatry. *The crowns set upon the horns* (which are only of the last head) do shew that that kingdom should be exhibited under the course of the last head; which will be further confirmed by the rest of the description of the *Beast*.

And the Beast which I saw was like unto a Leopard, and his feet were as the feet of a Bear, and his mouth as the mouth of a Lion. Vers. 2.

That is, this kingdom, in respect (partly) of regiment and state; partly, of its nature, was so ordained, that it did resemble in a certain confused temperament those three Monarchies, long ago figured forth to *Daniel* by the same Beasts. For truly, in the residue of the shape of his body, it should resemble the *Græcian*; in the feet, by his going, the *Persian*; in his mouth, by making Edicts, the *Babylonian* Kingdome. For the *Leopard* is the type of the Kingdome of the *Græcians*; the *Bear*, of the *Persians*; the *Lion*, of the *Babylonians*.

First therefore, that Kingdome in the body of it was plainly like the Græcian, that is, a Kingdome divided into more Kingdoms, like unto that, *Dan.* 7. 6. and 8. 8, 22. For the Græcian was divided into four parts, but this last Roman was to be parted into ten Kingdoms; the type thereof is the bearing of *ten horns* upon the head of the last Beast, which by the interpretation of the Angel afterward, *Chap.* 17. are ten Kings, or Kingdoms Vers. 12.

Chap. 12. doms, into which the Romane Empire of the ſixth head being rent, ſhould grow together again into a new Kingdome, under the ſeventh, for to bear the *Whore*. Now that the *ten horns* are onely of the laſt head, that is, the ſeventh, and not promiſcuouſly of them all, as it is commonly accounted, I thus demonſtrate: the head flouriſhing, the horns flouriſh; which declining the horns alſo growing thereupon muſt needs decline. Firſt therefore, the horns could not be on the five firſt heads, becauſe thoſe five heads, as the Angel ſaith, *Chap.* 17. were paſſed then in the age of *John*, and together with the courſes of the heads, the courſes of the horns alſo, growing upon the ſame, were paſſed; neither in the ſixth, becauſe that reigning in the time of *John*, (as alſo the Angel clearly affirmeth) notwithſtanding the time of the horns, was not as yet come. For, ſaith he, *the ten horns are ten Kings, which have received no Kingdom as yet:* They remain therefore for the laſt head. Away with you painters, therefore, which here at your pleaſure diſtribute the ten horns into ſeven heads; beſtowing upon ſome, one, upon others, according to your liberalitie, two: which how unfit it is, and far from any ground of the Text, yea and plainly repugnant to the interpretation of the Angel; there is no man which being now admoniſhed, ſhall throughly conſider, but will confeſſe. It is therefore to be taken for true and certain, that it is the ſeventh head alone in that ſcale of heads one ſtanding above another, being the higheſt in ſituation, the laſt in time, which beareth the horns. I now therefore proceed to expound the remaining Effigies of the ſame laſt *Beaſt*.

Verſ. 10.

And this Beaſt, in the *feet*, by which the body is ſupported, with which it moveth and goeth, and the former of which in Beaſts are in ſtead of hands and arms for handling, ſnatching and fighting; in *feet*, I ſay, doth exceedingly reſemble the Empire of the Perſians: ſince as they did relie upon the Councels of their * Wiſe men in managing their affairs, ſo the Romane Kingdome of the laſt ſtate is governed by the authoritie of the Monks and Idolatrous Clerks, like to thoſe Wiſe men. Whither that belongeth, which afterwards ſhall be ſaid of that other *Beaſt, the falſe Prophet; that he exerciſeth all the power of this ten-horned Beaſt, before his face.* For feet (here) are to be conſidered, not as the baſeſt and more unworthy members of the body, but as they

* *Magi* Wiſards.

Verſ. 12.

are

are in Beasts, not only instruments of going, but also of fighting, and catching their prey; in which, and in Bears, (I speak of the former feet) the principall strength of the body consisteth. Neither by feet is here to be understood, that part only which maketh an impression upon the ground, but that, which as the foresaid inferiour part, comprehendeth also the thighs and arms. Chap. 12.

To conclude, the *ten-horned Beast* maketh Edicts with a Babylonian mouth; to wit, commanding the worshipping of deified ones and Images, denouncing the penalty of death, and burning alive, against those that refuse, in like manner as that *Nebuchadnezzar* against the *Jews* refusing to worship the golden Image, which he had erected to his *Bel*, of sixty cubits long, *Dan. Chap.* 3. Mean while, I would not that the interpretation of others should receive any prejuduce by this of mine; theirs I mean, who conceive, that it rather respecteth the naturall disposition of these three Beasts; the nature or savageness of all which the *ten-horned Beast* should expres. Let every one use his own judgement.

And the Dragon gave him (he that was cast down, who stood upon the sand of the sea) *his power* (that is, his strength, or forces חיל or צבאו) *and his seat, and great authoritie.* Verse 4.

Δύναμις with the Seventy signifieth *forces*, or an *Army*, out of the use, as it seemeth, of חיל with the *Hebrews*, whereby both, as well strength and power, as also an army, is signified. the Seventy, *Exod.* 14. 8. concerning the Army of *Pharaoh* drowned, do thus render it; *The waters covered* πᾶσαν τὴν δύναμιν Φαραὼ, *all the Host of Pharaoh:* and 15. 4. τὴν δύναμιν αὐτῶ ἔρριψεν εἰς θάλασσαν, *his Host hath he cast into the Sea:* and so, in many other places; not only with them, but also, with prophane writers. From this notion are Κύριος δυνάμεων, *The Lord of Hosts.* And *Mat.* 24. 29. δυνάμεις τῶν οὐρανῶν σαλευθήσονται, *the powers or Hosts of the heavens shall be shaken:* likewise in the next *verse* it is said, *The Son of man shall come in the clouds of the heaven,* μετὰ δυνάμεως καὶ δόξης πολλῆς. which in the *Chapter* following is expounded ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ ἅγιοι ἄγγελοι μετ' αὐτοῦ, *in his glory, and with all the holy Angels.* So in this place, *The Dragon* (or Satan) *gave to the ten horned Beast* τὴν δύναμιν αὐτοῦ, that is, *his forces*, or *his Host.* Now the forces of Satan are his Angels, or * Devils, and Idols, the receptacles of them. To wit, these forces he gave *to this last Beast* to be garnished and adorned, together with *his* Verse 31. * *Daemons.*

seat

Chap. 13. *ſeat, and great authoritie:* that is, in one word, that univerſall authoritie, from which lately he had fallen, being overcome and vanquiſhed by *Michael*, and the holy Martyrs and Confeſſors of Chriſt. So that the *Dragon* or Satan, in this *Beaſt of the laſt ſtate*, did in a certain manner recover his ancient dominion which he had exerciſed in the ſtate of the *Red Dragon*; but in a repreſentation ſo unlike the former, that the *Seed of the Woman in the Wilderneſs* did for the preſent little obſerve it. For now the *Dragon* did not behave himſelf like a Dragon, as before; that is, he profeſſed not himſelf to be what he was, the ſworn enemie of the Chriſtian profeſſion: for if he had done this, *the Seed of the woman* would preſently have known him, and would have taken heed of him as of a moſt cruell enemie; to wit, out of that inbred antipathy, which God even from the beginning of the world had ordained ſhould be between them: *I will put*, ſaith he, *enmi-*

Gen. 3.15. *tie beween thee and the Woman, and between thy ſeed, and her ſeed.* But ſurely, when as he had transfigured himſelf into the ſhape, not of a Serpent, but of another Beaſt having no affinitie with a Serpent; it was not ſo hard a matter for him to deceive *the ſeed of the Woman*, (that is, the Chriſtian Church, being joyfull for the late victory, and now ſecure from the *Dragon*) and to allure it to obey him. Which the falſe deceiver did ſo cunningly and ſecretly under the mask of a Beaſt which he himſelf did hate; that, till it was too late, the Church did not know her ſelf to be deceived by the old enemie, and to worſhip the *Dragon* under this mask. For who would have ſuſpected that under the

Iſidor. lib. 12.2. *πάνδωρ* ſo called becauſe he is a friend to all other Beaſts, excepting the Dragon. repreſentation of a *Leopard*, or of a *Panther* (which is the ſame) there had lyen hid the *Dragon?* that is, under the ſhape of that Beaſt, which, when other Beaſts being allured either by the beauty of the skin, or the ſweetneſs of the ſmell, love to come near unto, and look upon; only the Dragon is ſaid to abhorre, and to flie from? Or, that I may a little more clearly unfold the matter; who would have judged, that under an Empire pretending the worſhip of Chriſtian Religion, demoliſhing Idols; horrible idolatry, and lately aboliſhed heatheniſme, ſhould be mainly ſet up, and promoted by laws and Edicts?

Verſ. 3. *And I ſaw one of his heads* (to wit, the ſixt) *as it were wounded to death* (this came to paſs in the battell with *Michael* and the holy Martyrs) *and his deadly wound was healed*, to wit,

wit by the medicine of this ſubſtituted authority. Chap. 13.

Now that the *ſeven-headed Dragon*, (I mean the Romane Empire upon which the old Serpent did ſit, that is to ſay, Rome heathen) with the *Beaſt of the ſixth head*; may as well appear out of that which is ſaid afterward concerning thoſe heads *Chap.* 17. that *five* were already *fallen* in *Iohns* time, one (which is the ſixth) governed the Romane State at that time; as alſo chiefly, becauſe that this *Beaſt of the laſt courſe* ſucceeded him next in the ſame ſeal. The *Dragon*, I ſay is ſaid here to have given his ſeat to the *Beaſt of the laſt courſe* or *ſeventh head*; therefore he was his immediate predeceſſour or *a Beaſt of the laſt head ſave one*. Neither let that move any man that yet under the courſe of the ſixth head this *Beaſt* did notwithſtanding appear *ſeven-headed* (there) in the viſion. For although the heads kept their courſes, not together but in order and one after another: yet notwithſtanding the *Beaſt* with all the furniture of his heads and horns, is preſented under any State; to the end that one and the ſame Romane kingdom might be every where ſignified, although ſomtime by theſe ſomtimes again by thoſe other courſes of governments.

But let us return to the Text; where the *Complutenſe* edition, with the joynt concurrence of *Irenæus*, *Aretas*, the Syriack Paraphraſt lately ſet forth, and (among the Latines) *Primaſius*, doth not allow the word (*Vidi I ſaw*) but joyneth the words μίαν ἐκ τῶν κεφαλῶν with the word ἔδωκεν, as it were thus to be underſtood; *The Dragon gave him his power and his ſeat and great authority, and one of his heads wounded with a mortall ſtroke that it might be healed*. I ſuſpect alſo that the Vulgar Latine anciently read it ſo, becauſe of that (*de capitibus ſuis*;) for otherwiſe we may conjecture, it ſhould have been ſaid (*de capitibus ejus.*) But whether this reading be to be preferred before the other, I will not raſhly affirm; onely this; it ſeemeth to be ſo very ancient, that I marvell it is not given notice of by *R. Stephanus*. But whatſoever it be, the reading received if we interpret it rightly and as the matter it ſelf altogether requireth it will come plainly to the ſame ſenſe: *I ſaw*, ſaith he *one of his heads* ὡς ἐσφαγμένην εἰς θάνατον, that is, as if it had been *wounded to death*; to wit, not then, the Apoſtle looking on, but before it roſe out of the Sea in this form, ὑπερσυντελικῶς, or in a preterpluperfect ſenſe: even as before, *Chap.* 5. 6. he ſaid, he had

Chap. 13. seen in *the midst of the Elders & Beasts a Lamb standing* ὡς ἐσφαγμένον, that is, *as it had been slain, not slain*, then while he looked on.

But that which is added concerning the curing of the wound, that either he saw done while yet the *Beast* rose out of the Sea, or as soon as he rose thence. Neither was this healing any later destiny (which notwithstanding is believed of the most hitherto) but the very nativity of the last *Beast*. There was a passage from every of the other heads to the course of the succeeding head, without a wound; but in the passage from the sixth to the last, the *Beast* fell down with the deadly wound: from the healing whereof, I say, neither sooner nor later, the *ten-horned Beast*, or the *Beast of the last head*, took his beginning, neither fetcht he his originall higher. Which that it is so, the whole order of the following narration proveth. For whatsoever evil the *Beast* is mentioned to have committed, whatsoever worship and adoration is done unto him by the inhabitants of the earth, all that is

Vers. 3. said to come to passe after the curing of that wound. *I saw*, saith he, *one of his heads as it were wounded to death, and the wound of his death*, or *deadly wound, was healed, and the whole earth wondring followed the Beast*, to wit, now healed; *and they worshipped*

Vers. 4. *the dragon, &c.* Then also *there was given unto him a mouth speak-*

Vers. 5. *ing great things, and blasphemies, &c. And he opened his mouth a-*

Vers. 6. *gainst God, &c.* All these things came to passe after the healing: but before this, none of the hainous acts of the *beast* are reported, no mention of any subjection or honour conferred upon him by the Nations. Whatsoever before is mentioned, pertaineth partly to the form of the *beast*, partly to the occasion and manner of his rising. And wherefore, I pray you, should we frame unto our selves an Antichristian beast, whereof for some time no actions are related, no persecution mentioned? yea, if we follow the reading of *Irenæus* and the *Complutense*, leaving out the word *Vidi*, *I saw*, there will be no place remaining for such interpretation.

Vers. 3. *And all the World wondered after the beast.*

That is, with full approbation and consent they took part with the Beast.

Vers. 4. *And they worshipped the Dragon which gave power unto the Beast, and they worshipped the Beast, saying, Who is like unto the Beast? Who is able to make War with him?*

That

That is, they worshipped not the *Beast* simply as the *Beast*, but also as the substitute of the *Dragon*; and therefore they worshipped not the *Beast* onely, but under the mask of the *Beast* the *Dragon* himself also. For to worship the *Beast* (except as an Idolater, the *Dragons Vice-gerent*, in which sense it is here spoken) had been no more impious, then to yeeld obedience to any worldly authority. Doubtless, the *Beast* doth signifie the kingdom. Now, to *worship the Beast*, out of the use of the Hebraisme and the East, is no other thing, then to be subject to the same. Which that * explication added to the word of *worshipping* doth very manifestly shew: *they worshipped*, saith he, *the Beast*, saying, *Who is like unto the Beast? Who is able to make war with him?* As if he should have said, they did freely yeeld themselves in obedience to the *Beast*, as to one who so far excelled in power, that none was able to make resistance against him, or to wage war with him. In which very sense, *vers.* 12. the earth it self, and not alone the inhabitants thereof, is said to *have worshipped the Beast*, that is, to have yeelded to his dominion. Καὶ ἐποίει, saith he τὴν γῆν, καὶ τοὺς ἐν αὐτῇ κατοικοῦντας, ἵνα προσκυνήσωσι &c. And *causeth the Earth, and them that dwell therein to worship*, &c. So in the blessing of *Jacob*, Gen. 27. 29. *Let people serve thee, καὶ προσκυνησάτωσάν σοι, and nations bow down to thee; be lord over thy brethren, καὶ προσκυνήσουσί σου, and let thy mothers sons bow down to thee.* Moreover concerning this acception of the word προσκυνεῖν, see *Gen.* 37. 7. & 49. 8. in the blessing of *Juda*, also *Esay* 45. 14. But to be subject to the *Beast* according to his religious constitution as he resembleth the *seven-headed Dragon*, that truly is to be blasphemous, and impious against God. Whereupon, who thus do worship the Beast, are said to worship the Dragon, in worshipping the Beast. Chap. 13.

* ἐξήγησις.

*And there was given to him a mouth speaking great things and blasphemies, and power was given unto him to * continue fourty and two moneths.* Vers. 5. * *Faciendi, of doing.*

Hitherto of the constitution and state of the *Beast*. Hereafter is declared, in what matters (at length) he exercised his power committed to him by the *Dragon*; that is to say, in two; in blasphemy against God, and persecution of the Saints. But the whole description is taken out of the prophesie of *Daniel*, *Chap.* 7. where is handled the same Romane Beast of the last State, which is here spoken of. But those things which are declared there

Chap. 13. by the Angel to *Daniel* more ſuccinctly, are here opened more at large to *John*, as it were an explication being interpoſed.

There was given to him, ſaith he, *a mouth ſpeaking great things*; thoſe words (*a mouth ſpeaking great things*) are out of *Daniel*; but here thoſe great words are expounded by *blaſphemies*: by which name, as by and by ſhall be ſaid Idol-worſhip is ſignified, a matter indeed of the higheſt contumely againſt God. Further he ſaith, *that the Beaſt ſhould ſo blaſpheme forty two moneths*, to wit, annall moneths; during the very ſame ſpace of time, wherein the Gentiles ſhould trample upon the outer Court *of the Temple*, or *the holy Citie*; and not without cauſe: for ſince that profanation the Gentiles doth altogether tend to the ſame impiety, whereunto the blaſphemie of the *Beaſt* doth; each of them may ſignifie the dominion of the power *of darkneſs, and of the night*, and therefore meaſured, not by *years* or *dayes*, according to the motion of the Sun, but by moneths, after the motion of the Moon, which ruleth the night. And ſurely, unleſſe the holy Ghoſt would have the ſpecifying of the time to be referred to the *blaſphemy*; to what end hath he mentioned it in this place, preſently after the mentioning of blaſphemy? Therefore the moneths of the *Beaſt* are not to be meaſured from the beginning of his cruelty or war againſt the Saints, but of his blaſphemy. So that if the word of doing ſhould ſignifie ſome certain Act or State of the authority of the Beaſt (for ſome ſuch thing one or other may imagine is meant here by the power of acting or doing) that ſhould be altogether referred to the act of blaſpheming. But τὸ ποιῆσαι ſeemeth rather to be uſed in the ſignification of *continuing*, or *abiding*, as otherwhere it is wont to be, being joyned with words of time. For ſo, *Acts* 15.33. ποιήσαντες δὲ χρόνον *after they had tarried there a ſpace*: and 18.23, ποιήσας χρόνον τινὰ *when he had ſpent ſome time*, or ſome while: and 20.3. ποιήσας τε μῆνας τρεῖς *there abode three moneths*. 2 *Cor.* 11.25. νυχθήμερον ἐν τῷ βυθῷ πεποίηκα, *a night and a day I have been in the deep*. Adde *James* 4 13. *To day or to morrow we will go into ſuch a city and continue there a year*. Where *Druſius* noteth עשׂה to be ſo uſed, *Eccleſ.* 6. 14. & *facere* in the Latine tongue *Seneca epiſt.* 67. *Quamvis pauciſſimos unà fecerimus dies*, although we tarried but a few dayes together. * In the marble table; *Cum qua fecit annos* 9. with whom he dwelt nine years. *Apud Alſen.* 1.c. *Is ſervus fugerat, & annum*

* *In tabella marmorea.*

in

in fuga fecerat, .i. *egerat*, *manserat*, *finierat*, *transegerat*. That ser- Chap. 13.
vant fled, and contiuued (that is) he dwelt, he abode, he ended, he spent a year in flight. These things being thus, why may not these words, *Bestia fecit menses quadraginta duos*) have this construction, the Beast lived, remained, continued blaspheming, fourty two moneths? The meaning of which phrase those that understood not, seem to have inserted into the text that word πόλεμου *war*, which is extant in some copyes.

Now that which I said, that here by the name of *blasphemy*, as it were by *way of eminency*, is signified Idolatry, or spirituall fornication; that may be proved by a double or treble argument. First, because *Babylon* the Metropolis of this *Beast*, is termed *the mother of harlots*,; and *the Kings and inhabitants of the earth* are said *to play the fornicatours* with her. But the Beast which we are now treating of, is none other thing, but the generality of those Kings and inhabitants. Secondly, it must be such a manner of blasphemy, as may fal into the courses of the next antecedent; yea, rather, of all the other heads; for the names of *Blasphemy* were put upon them all, *vers.* 1. Adde hereunto, that *this beast of the last course*, is descended from, and compact of the renewing of the impiety of his predecessour of the sixth course. Now what blaspemy can be given to all these in common except onely idolatry? Surely none at all. The use of Scripture, expressing the idolatry of the ancient people by this name, doth further confirm this. Which that it may be understood, it is to be known, that there are three words in the Hebrew rendered under the notion of *blasphemy*, by the Greek Interpreters, and the vulgar Latine, חרף גרף & נאץ, all which signifie idolatry.

For the word נרץ. *Ezech.* 20. 27. *Yet in this your fathers have* * נרפו
* *blasphemed me, when I had brought them into the land, for the which I lifted up my hand to give it to them. They saw every high hill, & all the thick trees, and they offered there their sacrifices, &c.*

For the word חרף, *Esay* 65. 7. *which have sacrificed upon the mountains, and upon the hils* חרפוני *have reproached me*: in the English translation, *have blasphemed me*. And surely חרף answereth the Greek βλασφημεῖν exactly, as *Theodotion* hath translated, *Prov.* 14. 13. for each of them signifieth to *reproach*. Whereupon 2. *Kings* 19. 22. it is joyned with גרף as a *Synonyma*; חרפת מי חרפת, *whom hast thou reproached and blasphemed?* as also

Chap. 13. *Pſal.* 44. 16. The Septuagint are wont to render each of them by ὀνειδίζω, παροξύνω, which ſignifie to *reproach*, to *provoke*. Alſo the Chaldee rendreth each of them by a word of their own חרם which alſo ſignifieth to *reproach*. Furthermore (that I may adde this alſo) that it was uſuall, not onely with *Eſay*, but alſo with the Jews of the later age, by the *name of *blaſphemy*, to underſtand the worſhip of idols, may be gathered even out of the Chaldee Paraphraſt, where, *Pſal.* 69. 10. for thoſe words, *the reproach of them that reproached thee hath fallen upon me*, the Chaldee hath rendred it, *The rebukes of the wicked who rebuke thee, while they make their idols partakers of thy glory, have fallen upon me.*

*Nomenclatura.

It remaineth concerning the word נאץ, which is the other of the two to which (in the Seventy) βλασφημεῖν anſwereth. *Forſtero* is to *vex with contumelies, reproaches, curſing words, Hierom* in the *Pſalmes*, according to the Hebrew truth, as often as it falleth out (and it happeneth five times) alwayes tranſlateth it to *blaſpheme*; with others it is, to *contemn*, or *contemptuouſly to provoke*; ſo that the moſt true ſignification may ſeem to be, with *reproaches and contumelies to provoke to wrath*. By this word I ſay, as well as by the former, that idolatry is ſignified, may appear out of *Deut.* 31. 20. *When they ſhall have eaten*, ſaith he, *and filled themſelves, they will turn unto other gods*, and *ſerve them* ונאצוני * *and will reproach me*. So indeed is the Vulgar in this place, in the ſenſe of blaſpheming, though not in the word. For what other thing is it, *to detract from God*, then to *blaſpheme him?* But otherwhere he expreſſeth the word alſo, as *Jer.* 23. 15, 17. *From the Prophets of Ieruſalem is* pollution *gone forth upon all the land. They ſay* למנאצי *unto them that blaſpheme me* (now the ſpeech is of idolaters) *the Lord hath ſaid, ye ſhall have peace, and every one that walketh in the perverſneſs of his own heart.*

*Detrahéntque mihi.

To theſe, if you pleaſe, may be added, for illuſtration ſake, that the profanations of *Antiochus* wherewith he polluted the Temple of God and his holy things, are called βλασφημίαι, *blaſphemies*, 1. *Mac.* 2. 6. & 2. *Mac.* 8. 4. And that *Kimchi* interpreteth that of *Gen.* 4. 26. *Then the name of the Lord was profaned by calling upon it*, in an acception not much different: thus, *Then men went aſtray after idols, & the invocation upon the name of the Lord was polluted & profaned.* But how rightly I enquire not; yet ſo he hath rendred it, and ſo underſtood it.

Here-

Hereupon, with the School-Doctors, there are three kinds of blaſphemy: one, when that is attributed to God which agreeth not unto him: another, when that is taken from God which is due to him: a third, when that is attributed to the creature which is appropriated to God, as in idolatry. For even as an adulterous wife reproacheth her husband, ſo the Church proſtituting her ſelf to idols, reproacheth God: ſince idolatry is ſpirituall adultery, Chap. 13.

And he opened his mouth in blaſphemy againſt God, to blaſpheme his name, and his tabernacle, and them that dwel in heaven. Verſ. 6.

What heretofore he had ſpoken [generally] concerning blaſphemy, here he [ſpecially] proſecuteth, & diſtinguiſheth in the threefold idolatry of the *Beaſt*. For firſt, he blaſphemeth *the name of God*, to wit, in the worſhipping of images, aſcribing *the incommunicable name of God unto ſtocks and ſtones, Wiſ.* 14.21. or the name of God, that is, his perſon, (give me leave ſo to ſpeak) which then cometh to paſſe, when any thing beſides God himſelf is worſhipped with divine honour. Secondly, his *tabernacle*, that is, the humane nature of Chriſt, wherein the Deity dwelleth * perſonally: ὁ γὰρ λόγος σὰρξ ἐγένετο, καὶ * ἐσκήνωσεν ἐν ἡμῖν, *& the word was made fleſh, and dwelt among us*, Joh. 1.14. And Joh. 2.19. *Deſtroy this temple, & in three dayes I wil raiſe it up. But he ſpake*, ſaith the Evangeliſt, *of the temple of his body*. And is not that alſo to this purpoſe (*a much more perfect tabernacle then that which was made with hands*) *Hebr.* 9.11. This tabernacle, I ſay, the *Beaſt* blaſphemeth, whiles he beleeveth that the Body of Chriſt is daily made of bread by the tranſubſtantiating Prieſt, and therefore adoreth the Bread inſtead of Chriſt the tabernacle of God; yea he taketh it for a ſacrifice propitiatory for the living & the dead, as it were crucifying Chriſt afreſh. Alſo he blaſphemeth the *heavenly inhabitants*, that is, the Angels and Saints of heaven, whiles he calleth the devils and idols which he worſhippeth, by their names; what a reproach is this againſt the bleſſed ſpirits? yea, and a contumely alſo againſt Chriſt their Lord? in derogation of whoſe prerogative and glory, they are ſet up, even againſt their wills, as mediators and interceſſors with God, patrones and protectors of mortall men, after the ſuperſtitious cuſtome of the heathen. See thoſe things which we have mentioned, out of the divinity of the Gentiles, concerning devils and their offices, at the end of the ſixth trumpet. And the *Beaſt* not content with this alone, over & be- * ὑπος κηνῶσε. *Pitched his Tabernacle.*

Chap. 13. ſides this, diſgraceth the bleſſed ſpirits with contumelious & wicked fables and miracles; inſomuch that thou mayeſt doubt whether he ſin more by the worſhip which he would ſeem to aſcribe unto them, or by contumelious fables of them.

Hitherto concerning the blaſphemy; it followeth concerning the other part of the *Beaſts* impiety, whereby he ſheweth himſelf the Deputy of the *red Dragon*, by perſecuting the Saints.

Verſe. 7. For moreover, *It was given to him*, ſaith he, *to make War with the Saints, and to overcome them.*

Dan. 7. 21. In *Daniel* it is thus; *made War with the Saints, and prevailed againſt them.* But with what Saints? to wit, with the *ſeed* which ſprang frō the *woman* in the wilderneſs. Now although the whole reign of the *Beaſt* be a kind of war againſt the Saints, (according to that which was ſaid in the beginning, *& the Dragon being wroth went*, under the maſk of this Beaſt, *to make war with the remnant of the ſeed of the woman which kept the commandments of God, and have the teſtimony of Ieſus*) notwithſtanding another manner of war is here meant, as appears, *verſ.* 10. where concerning the like

* *Talio.* * recompence at length to be rendred to the *Beaſt*, it is ſaid, *He that leadeth into captivity, &c. He that killeth with the ſword, muſt be killed with the ſword.* It is a war therefore that is waged with ſlaughter and bloud. Adde hereunto, that we yet handle the deſcription, not of the *Eccleſiaſticall Beaſt*, but the *Secular*, with which a war of another kind will ſcarcely agree properly.

* That is, the 1200 year: But this war the *Beaſt* did not wage preſently at his beginning, but after he had come to his perfection; *in the twelfth age from the birth of *Chriſt*. His firſt expedition fell heavie upon the *Albigenſes* and *Waldenſes*, and by what other name ſoever the true worſhippers of *Chriſt* were then called; of whom there was ſuch a ſlaughter, that through France alone, if *P. Perionius* in his Hiſtory of that War make a right account, there were ſlain *ten hundred thouſand men.* For this cruelty extended not onely to burning men alive, loſſe of their goods, baniſhments, and other puniſhments of that kind; but, that nothing might be wanting in ſo cruel a perſecution to the name of a War properly ſo called, whole armies were muſtered againſt them; and with thoſe expeditions bearing the *Croſſe*, firſt appointed againſt the Saracens, but now turned againſt *Chriſtians* of the uncorrupted and pure Religion, who refuſed to worſhip the *Beaſt*, they raged with incredible

incredible furie and crueltie, about ſeventy years. The Hiſtories of this ſlaughter are ordinarie, to which I referre the Reader. Notwithſtanding I think it not amiſs to recite the words of *Thuanus* an excellent Hiſtorian, but of the other ſide; *againſt the Waldenſes*, (ſaith he, in the Preface of the Hiſtory of his time) *when as exquiſite puniſhments did little prevail, and the evil was exaſperated by the remedie which was unſeaſonably applyed, and the number of them daily encreaſed, whole armies at length were muſtered; neither was the warre that was waged againſt them of leſs weight, then that which ours before made upon the* Saracens; *of which this was the iſſue, that they were rather beaten, put to flight, every where ſpoyled of their goods and dignities, and ſcattered here and there, then being convicted of errour, brought to repentance. Therefore they who had defended themſelves with arms, in the beginning, afterwards being conquered by arms, fled for refuge into our countrey of* Province, *and the Alps bordering upon France, and found in thoſe places refuges for their life and doctrine: A part of them ſecured themſelves in Calabria, and there continued long; even till the Popedom of* Pius 4. *Another part paſſed over into Germany, and ſettled their dwelling among the Bohemians, in Polonia and Livonia: others turning Weſtward found refuge in Britain.* Chap. 13.

But truly, in this war, this alſo offereth it ſelf, as worthy of memorie, that the *Albigenſes* themſelves being conquered upon a time at *Morellum*, with a great overthrow, by *Simon Monfortius* Captain of the ſouldiers * of the Croſſe, ſeemed to have made uſe of this Propheſie concerning the Beaſt his overcoming of the Saints, for an Argument of comfort and conſtancie. For when the Biſhop of *Tholouſe* hindering the ſlaughter, admoniſhed thoſe which haply yet remaining abode in their Tents, by ſending a religious man unto them, that being convinced by ſo great a ſcourge of God (being angry, and as it were giving ſentence againſt them) now at length leaving their madneſs they would be converted to the faith which they call Catholick: they retorting the cenſure, viz. *that they were the vanquiſhed people of Chriſt*, as it were with this ſhield they fruſtrated the Biſhops purpoſe, and all of them to the laſt man valiantly died, being ſlain by the hand of the ſouldiers returning back upon them.

* *Cruce ſignatorum.*

Out of the Epiſtles of the Prelates of France who followed the camp of the ſouldiers of the Croſſe; at the latter end of the continuation of the holy Warre. *Edit. Baſil. an.* 1560. *pag.* 240.

After this warre upon the *Waldenſes* and *Albigenſes*, cruelly did the Beaſt rage divers wayes, as well againſt other remnants of

Chap. 13. of them, and in other places, as alſo againſt others their companions of the ſame pure Religion, in what place ſoever: till at length (nevertheleſs) after the year 1500. whole Kingdoms, Principalities, Common-wealths, the Churches being reformed, fell away from the dominion of the *Beaſt* to the partie of the *Saints*. Againſt whom afterward warre is waged, and continueth to this day, neither ſhall it be ended, untill the ruine of the *Beaſt*.

Now if any do diligently conſider the whole *ſeries* of this ſlaughter comprehended in a very few more then four hundred and fiftie years, and caſt the account of the number ſlain: unleſs I am deceived, he will ſee and wonder that the perſecution of the *Beaſt* did not only equall, but alſo exceed thoſe ten heathen Perſecutions, when as yet the Dragon in his own name bare ſway. We heretofore ſhewed that the number of the *Albigenſes* and *Waldenſes* that were ſlain was eſtimated at ten hundred thouſand men. From thence, to the reformation of the Church, no man hath ſet down the account of them that have been cut off, partly by fire, partly by ſword, partly by other torments; When as notwithſtanding it is known to be no ſmall number. From the beginning of the *Jeſuites*, to the year 1580. that is, in little more
Cap.6. n.41. then thirty years, *Balduinus* (*de Antichriſto*) noteth almoſt nine hundred thouſand Orthodox Chriſtians to have been put to death, and that alone by the hand of the Executioner: the
[a] *Fra. Jun. & Tilenus ad Bellar.* Duke *d' Alva*, that cruell Champion of the See of *Rome*,[a] gloried that he had been the authour of the ſlaughter of 36000. ſouls in *Belgium only*, within a few years. [b] *Vergerius* witneſſeth, who
lib. 3. de Pont. Rom. cap.7. beſt knew it, that the Inquiſition, as they call it, of hereticall pravitie, in ſcarce thirty years ſpace conſumed one hundred and fifty
[b] *Dounam de Antich. pag.450.* thouſand Chriſtians by ſundry kindes of torments. * *Sanders* confeſſeth that many *Lollards* and Sacramentarians throughout all *Europe* were burned; who notwithſtanding, ſaith he, were not put to death by the Pope and Biſhops, but by Civill Magi-
* *De viſibili Monarch. lib. 8. dem. 34.* ſtrates; even ſo, as it was propheſied it was to come to paſſe. For of the *Secular Beaſt* it is ſaid, that he ſhould make war with the Saints, and overcome them: and *Chap. 17. verſ. 14. Of the ten Kings*, that they ſhall make war with the *Lambe*, and with *his elect and faithfull*; but of *the Eccleſiaſticall Beaſt*, not that he
Verſ. 15. himſelf ſhall kill with the Sword, but *cauſe that whoſoever will*

not

not worſhip the Image of the Beaſt, be ſlain with the Sword by the ſame Image of the Beaſt, as a little after we ſhall ſee. It followeth. Chap. 13.

And power was given him over all kindreds, and tongues, and nations. Verſ. 7.

But what is this power? Is it of ſubduing the Saints? as if it ſhould extend it ſelfſo farre as the Romane Dominion reacheth. For haply the ſpeech is not of the largeneſs of Dominion, but of Perſecution. But if any would rather take it otherwiſe, the ſenſe will be, that the authoritie of the *Beaſt* ſhall be ſo great, that no kindred, Tongue, or Nation, can reſiſt his impietie. Now, here he meaneth not every ſeverall man (ſince there are many found in every age who kept their covenant with Lamb) but he intendeth it of entire Tribes, and tongues, and nations, that is, polities of men; of which, it is moſt true, that there was none found whom the *Beaſt* had not holden in obedience to his impiety, for many ages: ſo that thoſe Chriſtians truly ſo called, which dwelt diſperſed here and there throughout the Provinces of the *Beaſt*, [alone] for that time made the undefiled and Virgin-Church; as who had (it is a grief to think of it) no Citie, Common-wealth, much leſs any Principalitie, or Kingdome, of their profeſſion. But here it is to be remembred, that the form of the *Beaſt* is that impiety which ſucceeded the *Dragon*, by communion whereof thoſe many Kingdomes (as we have ſaid) of the Romane Empire become one *Beaſt*. They therefore that took this upon them, are ſaid to yeild to the authority of the *Beaſt*. Which all kindreds, tongues, and nations did.

And all that dwell upon the earth ſhall worſhip him, whoſe names are not written in the Book of life of the Lambe ſlain from the foundation of the world. Verſ. 8.

If any man have an ear, let him hear. Verſ. 9.

Now, leſt any one being deluded by ſo univerſall and Catholick a conſent unto the laws of the *Beaſt*, ſhould preſume it to be piouſly and well done, and that he may follow the example of ſo many kindreds, nations, and people, without danger; or elſe being diſcouraged and weakned with the grievouſneſs of the perſecution, break his covenant made with the Lambe, and yeild to worſhip the Beaſt: the holy Ghoſt denounceth in what ſtate and account with God, they are, who ſhall yeild obedience

to

Chap. 13. to this monſter of impiety, by a very fearfull Elogie: to wit, that they are not regiſtred in the Catalogue of that *Lambe* ſlain, but being deprived of the Kingdom of God ſhall periſh eternally.

To this dreadfull admonition is joyned an Apoſtrophe to
Verſ. 9. move attention: *If any man*, ſaith he, *have an ear, let him hear*: as if he ſhould ſay, O ye godly Chriſtians, liſten attentively, and deeply ponder what was even now uttered of the ſo unhappy condition of the followers of the Beaſt; neither is it a matter of light moment, but even ſuch as whereon the main point of your ſalvation dependeth. For ſo ought the words to be referred to the former, and not to the words following; in like manner as it is evident that the ſame are referred, in the Epiſtles to the Churches, twice or thrice. See *Chap.* 2. *v. ult. Chap.* 3. *v.* 6, 13, 22.

Verſ. 10. *He that leadeth into captivitie, ſhall go into captivitie: he that killeth with the ſword, muſt be killed with the ſword.*

A conſolatory *Epiphonema* of the godly, againſt whom, refuſing to obey him, the *Beaſt* ſhould cruelly rage with warre, impriſonment, and moſt cruell puniſhments: to wit, that it ſhall come to paſs hereafter, that God, their juſt avenger, ſhall exact puniſhment of ſo many ſlaughters of them, and ſo great cruelties againſt them; and render the like to the outragious Monſter.

Verſ. 10. *And here is*, ſaith he, *the patience and the faith of the Saints.*

That is, the Saints being confident of the equitie of the ſupreme Divine power, and of his Juſtice in diſpoſing humane affairs, ſhall be little troubled, or dejected in their minds, at thoſe things which they ſhould ſuffer; but couragiouſly reſiſting the *Beaſt*, conſtantly and patiently expect revenge certainly and abundantly to come from God.

So hitherto we have handled the *Secular Beaſt*; now the Apoſtle proceedeth to the deſcription of the other *Beaſt* ſeen by him, to wit, *the Eccleſiaſticall*, or rather *Pſeudopropheticall Beaſt*, which exerciſeth the government of the former *Beaſt*, and his blaſphemies.

Concerning the other two-horned Beaſt, or the falſe Prophet.

Verſ. 11, &c. The *two-horned Beaſt*, or *falſe Prophet*, is the Biſhop of *Rome*, with his Clergie; having horns indeed like a *Lambe*, of whoſe authority

authoritie of binding and looſing he braggeth that he hath a de- Chap. 13.
putation, but breathing out Idolatry and ſlaughtering of the Saints, as the *Dragon*. For this *Beaſt* was the authour and founder of that *ten-horned Beaſt*, ſucceſſour to the Dragon for tyranny and blaſphemies, under the maſk of Chriſtian profeſſion, whoſe authoritie (likewiſe) as he exerciſeth in the function of a high Prieſt; ſo alſo the Pope himſelf taketh upon him to be head and Monarch of the ſame, no leſs then of his Clergie (with whom ſeverally he maketh up the *Pſeudopropheticall Beaſt*) maketh that ſeventh and laſt head of the Romane Common-wealth, in the Citie ſtanding upon ſeven hils: who doubtleſs by ſigns and miracles, which to do, or to feign to do, was given to him, with his Clergie; eſpecially, by the thunderbolt of Excommunication, as of Divine revenge he brought it by little and little to that paſs, that the Kings lately riſen up out of the diſſipated Empire of the *Cæſars*, in the Romane Common-wealth, with one conſent ſubjecting their necks to him, and to *Rome* now otherwiſe without Empire, they put on the *Image* of the old and now-demoliſhed heathen Empire. Which ſo happily proſpered with him, that that Roman *Beaſt*, the *Cæſarean* head, being wounded, not only revived plainly in that *Image*, but even the *Image* it ſelf at the pleaſure of the falſe *Prophet* puniſhed with the *Secular* Sword, even as the *falſe Prophet* with the Spirituall, any whoſoever ſhould be diſobedient.

And I ſaw, ſaith he *another Beaſt coming up out of the earth*; Verſ. 11.
and he had two horns like a Lambe, but he ſpake as a Dragon.

He ſaw another, to wit the *Pſeudopropheticall* or *Pſeudo-Eccleſiaſticall Beaſt*, which, as we ſaid the *Pope* of Rome with his Clergie make up. For the *Pope* by himſelf and alone, though he may be termed a *falſe Prophet*, yet he maketh not up the *Beaſt*, except his Clergie be joyned with him: ſince the Beaſt doth ſignifie a company of men compoſed of a certain order of members, like as a Beaſt hath; not one man alone. But he ſeeth him *coming up out of the earth*: that is, not as that former, out of the Sea, or dominions of the world, that is to ſay, iſſuing from a more noble pedigree; but ſprung from the loweſt condition: or rather, not begotten by the aſſembly of armies or people contending by warre, as that *Secular Beaſt*; but ſpringing up ſecretly and without noiſe, like hearbs and plants growing out of the earth. For

the

Chap. 13. the *Sea*, as it may ſignifie a company of people in one Dominion, ſo in warre, an Army. *And he had two horns like a Lambe:* that is, that two-fold power of binding and looſing committed to *Peter* and the reſt of the Apoſtles by Chriſt, and in that point in-
John 20.21. deed like the *Lambe*, in as much as he ſaid, *As my Father hath ſent me, ſo ſend I you.* Surely, this authoritie the *Beaſt* pretendeth, and in that he carrieth himſelf as Chriſts Vicar: but *he ſpeaketh as the Dragon*, to wit, the *Red Dragon* whom *Michael* a little before had caſt down, and deprived of the Romane Empire: whiles that, as that other, he patronizeth the worſhip of falſe gods and Idols by his authoritie and Decrees, and in like manner cauſeth the true and pure worſhippers of that *ſlain Lambe* to be rooted out by perſecutions and ſlaughters.

Verſ. 12. *For he exerciſeth all the power of the former Beaſt before him.*

That fiduciarie power of the *Dragon*, committed upon truſt to the former *Beaſt*, and conſiſting in Idol-worſhip, the two-horned *Beaſt* exerciſeth, as *High* Prieſt, who is to have the chief overſight in the performance of religious acts. *In the preſence of the Beaſt*, is the ſame as *with him*, or in his behalf; as if he ſhould
* *à ſacris eſt.* have ſaid, *this two-horned Beaſt*, is * Chaplain to the *ten-horned Beaſt*; ſo that it ought not to be wondered at, if he ſpeak like the *Dragon*. For ſo the *Hebrew* לִפְנֵי, to which ἐνώπιον anſwereth, ſometime is equivalent to the *dative caſe* of the perſon by whom ſomething is acquired, or for whoſe ſake it is done; as for that which is ſaid, 1 *Sam.* 2.18. *Samuel was* λειτουργῶν ἐνώπιον τοῦ Κυρίε, *miniſtring before the Lord*, it is, *Chap.* 3.1. λειτουργῶν τῷ Κυρίῳ, *miniſtring to the Lord.* And in a ſpecial mãner, the *Pope of Rome* the head of this *Beaſt*, exerciſeth the ſupreme regiment of that *Beaſt* alſo.

Moreover he cauſeth, that the earth and they that dwell therein, do worſhip the firſt Beaſt, whoſe deadly wound was healed.

That is, whatſoever at all that firſt Beaſt be, whatſoever obedience is given to his impiety, he acknowledgeth this High Prieſt to be the authour thereof: as by whoſe means it is brought to paſs, that the earth and the inhabitants thereof worſhipped that firſt Beaſt, which being heal'd of his mortal wound, roſe out of the
* ἐν τοῖς ἐξῆς. Sea. By what way, and by what means and crafty devices he compaſſed it, that he declareth particularly * in that which followeth.

Verſ. 13. *For*, ſaith he, *he doth great Wonders, ſo that he maketh fire come down from heaven on the earth in the ſight of men.*

An

And deceiveth them that dwell on the earth, by reaſon of thoſe miracles which he had power to do in the ſight of the Beaſt, ſaying to them that dwell on the earth, that they ſhould make an Image of the Beaſt which had the wound by a ſword: and he lived. Chap. 13. Verſ. 14.

For he doth, καὶ ποιεῖ· for the *Hebrew vau*, and thence καὶ in the Scripture, is a conjunction not only *Copulative*, but alſo *diſjunctive*, *rationall*, *cauſall*, *ordinative*, *explanative*, as the reaſon of the ſenſe requireth; which once to have ſhewed, let it ſuffice; Now to the matter. The *Pſeudopropheticall* or *Pontificiall Beaſt*, was the authour unto the nations of eſtabliſhing that ten-horned Beaſt, whereby the power of the Dragon revived. For by wonders and miracles he perſwaded them to conſent with him in framing the *Image* of the Beaſt ſlain in the ſixt head. Which at length being formed according to his pleaſure, that wound received in the ſtate of the *Dragon*, ſeemed to be cured, and the *Dragon-worſhipping Beaſt* to be renewed, by the bringing in of new Idolatry and tyranny like the former. *For the Romane Beaſt of the laſt head, is the Image* of the Beaſt ſlain in the ſixt head. *He ſaid,* ſaith John, or the Angel, *to them that dwel on the earth, that they ſhould make an Image of the Beaſt which had the wound by a ſword:* that is, ſhould frame his Image, in ſuch condition as it was, before he received the wound. Καὶ ἔζησε, and he lived, that is, and ſo at length the *Beaſt* revived, or, was renued. For theſe words do not belong to the deſcription of the Beaſt whoſe image was to be expreſſed, as it were the words of the falſe Prophet ſpeaking; but of the Angel, reporting, or bringing in the event of that counſel: to wit, *ſo that ſlain Beaſt revived.* And it is, as if he had, more fully ſaid, after this manner. Λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς ποιῆσαι εἰκόνα τῷ θηρίῳ ὃ ἔχει πληγὴν τῆς μαχαίρας (οἱ δὲ ἐποίησαν οὕτω) καὶ ἔζησε, *ſaying, to them that dwell on the earth, that they ſhould make an Image of the Beaſt which was wounded with the ſword;* (*and they did ſo*) *and he revived.* As 2 King. 20. 7. *Eſay* ſaid, *Take a lump of dry figs; and they took and laid it on the boyl,* וַיְחִי, *and he recovered,* that is to ſay, *Ezechias*, or the boyl.

Verſ. 14.

Doubtleſs, this is that which was ſaid in the deſcription of that *Secular Beaſt, that the Dragon gave him his power and great authoritie*, and thereupon his mortall wound recovered; that is, the Dragon imprinted the form of his worſhip and authoritie upon

Chap. 13. upon a Beaſt of another religion, whiles he placed his Angels or
* *Dæmones.* * Devils, not indeed as in time paſt, by thoſe titles by which they profeſſed themſelves enemies of our Lord Chriſt, but under colour of Chriſtian Religion, to be worſhipped by the names of Saints and good Angels; yea and (O horrible blaſphemie!) of Chriſt himſelf. For he who worſhippeth Idols, by what name ſoever he calleth them, worſhippeth Devils.

Yea and that nothing might be wanting to the full Image of the *ſlain Beaſt*, that is, of the *Dragon*; the *Pope* himſelf alſo cauſed himſelf to be honoured with divine honours and authoritie peculiar to God, as certain Emperours *worſhippers of the*
2 Theſſ. 2.4. *Dragon* had done: ſo that *he as God ſitteth in the Temple of God, ſhewing himſelf that he is God*, as *Paul* ſaith. Which although *John*, or the Angel revealing the hiſtory of the Beaſt unto him, doth not here particularly touch, yet under the generall name of an *Image*, he would have comprehended a part of that ſimilitude wherein the ſlain *Beaſt* is reſembled.

And hitherto of the framing of the image; now it remains that we ſpeak of the wonders, uſed for perſwaſion thereof. *He doth*, ſaith he, *great Wonders, ſo that he even maketh fire come down from heaven upon the earth.* I ſhould here not unwillingly be of the opinion of *Graſerus*, if it could be warranted by the writings of the *Hebrews*; that this *bringing fire from Heaven* ſhould be ſpo-
* εἰς αὔξησιν. ken by a proverbiall hyperbole, * for amplification of that which went before; as if it had been ſaid, He doth great wonders, yea even ſuch, and ſo great that they may ſeem not far different from the miracles of *Eliah* himſelf, by which he did vindicate the true worſhip of God. *For the Jews, commonly*, ſaith *Graſerus*, *do attribute ſo much to that miracle of Eliah, that they uſe it proverbially for all Wonderful works wherein the glory of God is more conſpicuous*

But if any man be not pleaſed herewith, let him follow the Complutenſe reading, aſſerted alſo by many other copies (ποιεῖ σημεῖα μεγάλα, καὶ πῦρ ἵνα καὶ τὸν οὐρανὸν καταβαίνειν, *he doth great Wonders, and cauſeth that fire cometh down out of heaven upon the earth;*) and ſo, as if the ſumme of thoſe things which are more largely ſet forth afterward, were propounded in theſe words, let him interpret it of a double kinde of means, which the *falſe Prophet* ſhould uſe, to induce the inhabitants of the Chriſtian world to frame anew the *Image of the Beaſt ſlain* in his ſixt head; that is to

ſay,

ſay, by legends of miracles, and the lightning of excommunicati- Chap. 13.
on. By the one of which he might allure the nations unto er-
rour, by the other he might break the contumacy and pride of the
ſtubborn. For both theſe, and to what end they tend, are hand-
led in order, in the words following. Concerning the wonders,
in theſe words: *And he deceiveth them that dwell on the earth by* Verſ. 14.
the Wonders which he had power to do, ſaying to them that dwell on
the earth, that they ſhould make the Image of the Beaſt which was
wounded with the ſword; and the words that follow, to the 16
verſ. But concerning excommunication, in theſe; *He cauſeth all* Verſ. 16.
to receive a mark in their right hand, or in their foreheads, and that
no man might buy or ſell, ſave he that had the mark, or the name of Verſ. 17.
the Beaſt, or the number of his name. A Synechdochical ſpeech,
whereby the cenſure of the Eccleſiaſticall *Anathema* is meant, by
the forbidding of commerce with others. And that (truly) is not
unaptly reſembled to *fire from heaven*, or lightning. For what is it
(I pray you) in the name of God, to deliver any one over to that
eternall fire, other, then to call for fire from heaven? eſpecially
ſince that puniſhment of the wicked proceeding from God, is
again and again in this book ſet forth by the *lake of fire and brim-*
ſtone, or *Aſphaltites*, where Sodom and Gomorrha were burned
with fire rained down from heaven. Yea, the Apoſtle *Peter*
teacheth, 2. *Pet.* 2.6. *that God hath ordained that burning*, ὑπόδειγμα μελλόντων ἀσεβεῖν, that is, by *defect of the former ſubſtan- * Ellipſis.
tive uſuall in the Hebrew, ὑπόδειγμα κολάσεως μελλόντων ἀσεβεῖν, *an*
example of their puniſhment that after ſhould live ungodly: And
Jude delivering the meaning of *Peter* here more plainly, πυρὸς αἰ-
ωνίου δίκην ὑπέχειν, that is, *to bear the likeneſſe or type of eternall fire*,
or *to reſemble the pain of eternal fire*. So that the words of *Iude*
are ſo to be interpreted, or in a like ſenſe, the comparing of the
words of both the Apoſtles together, and the nature of the thing
it ſelf, will induce the conſiderate Reader to beleeve.

Upon which occaſion, give me leave to adde this alſo; becauſe
it was exceeding memorable, and a ſorrowfull *omen* of the Jews *De bello Iu-*
now rejected of God, which (as *Ioſephus* reporteth) befell them *daic. l.* 5. *c.* 3.
in the very beginning of that fatall war, the overthrow being re- according to
ceived at the paſſage of Jordan, from the countrey of Jericho; to the diſtin-
wit, when ſome were by the enemy thrown into the river, others ction of
not being able to withſtand their force, leapt into it of their own *Ruffinus*,

Chap. 13. accord, the lake *Asphalites* was filled with the dead bodies tumbled down by the ſtrong current of the river; by which accident, ſaith he, the affliction though in it ſelf moſt grievous, yet to the Jews ſeemed to exceed it ſelf.

But as touching the event of the propheſie, concerning the *wonders*, it is notorious, that that univerſall Idolatry which hath reigned in the kingdome of the Beaſt for about 1200 years, as well that firſt begotten conſiſting in the worſhip of Saints departed, Reliques and Angels, as the worſhipping of Images in the next place; and in concluſion, that laſt blaſphemy of the breaden God, at firſt was commended to poor Chriſtians, afterwards they were perſwaded to it, and confirmed in it by an abundant company of *wonders*, to wit, by cures and miraculous viſions, reſtraning of Devils, at leaſt in ſhew, and other effects to be admired, and that of ſeverall kinds. All which the two *horned Beaſt*, or the *Pope of Rome with his guard of falſe prophets*, is ſaid to have done, as far forth as they themſelves have feigned them, or being feigned by others, they have approved by their authoritie; or thoſe things which in truth were the works and deluſions of Devils, they have obtruded for true and divine miracles, to ſeduce the Chriſtian world. Doubtleſs, this is that very ſame thing

2. *Theſſ.* 2. 9. which the Apoſtle *Paul* to the *Theſſalonians* foretold, *That the coming of the man of ſin ſhall be after the working of Satan with all power and ſignes and lying wonders, and with all deceiveableneſſe of unrighteouſneſſe.*

Now examples of the Popes *lightening* or *Anathema*, whereby he hath demonſtrated his authority in determining and commanding, they ſurely are ſo obvious to every one, that my labour of citing them out of the Annals of the Church (here) may be altogether ſpared. One thing very notable I cannot but call to remembrance, and which ſo nearly toucheth the mage, the framing whereof we are now in hand with, that it alone may ſuffice to confirm the truth of this propheſie.

To wit, in that controverſie with the Greeks concerning the * oppugning of Images, which aroſe about the year 720, and was agitated with great heat, and perſecution of idolaters, for 120 years, it can ſcarcely be told into what danger that *Image* of the ſlain Dragon, as then but rude and unperfect, nor as yet complete, was brought. Neither the worſhipping of Images alone; as it is

* *Iconomachica.*

com-

commonly beleeved, but also of Saints departed, and reliques, was strongly opposed in that controversie, *Leo Isauricus* (saith *Theophanes, hist. Miscel. lib.* 21. *cap.* 23.) *did wickedly erre not onely about the affected adoration of venerable Images* (περὶ τῶν σεπτῶν εἰκόνων προσκύνησιν) but also about the *intercessions of the most chaste mother of God and of all Saints, Whose reliques that most wicked varlet as his masters the Arabians* (that is, the Muhammedans) *detested.* The same he saith of *Constantine*, whom the patrons of Idols called in disgrace *Copronymus*, in the same book, the last Chapter. *This most pernicious* saith he, *and savage, fierce man, &c. first indeed departed from God, and his undefiled Mother, and all Saints.* So this base Grecian Idolater doth revile the godly Emperour. Again, *lib.* 22. *c.* 42. *Every where he resisted in writing and without Writing the intercessions of the holy Virgin & Mother of God, and of all the Saints, as unprofitable, by which all succour floweth unto us; casting out their reliques, & making them odious: and Whereseoever there was report of any notable relique to remain for the health of souls and bodies, or as the custome is to be honoured of the godly that were so disposed, presently he threatned death against such as evil doers: or els proscriptions, banishments torments; but the relique most acceptable to God, as a certain treasure kept by the owners, Was taken away to be made odious afterward.* Let the Reader see the 54. Chap. The same Author goes on, chap. 48. *Whereseoever any one distressed or grieving should pray the accustomed prayer of Christians, Mother of God help, or should be taken celebrating the vigils, &c. he was condemned as the Emperours enemy, and declared not worthy to be remembred.* Yea, it appeareth, that the worship of Saints was opposed (moreover) under *Theophilus*, the last of the five Emperours oppugners of Images, by that hymn of *Theodorus*, wherewith the Church of *Constantinople* was wont every year (oh the impiety and grief!) to celebrate the memorie of Idolatry, having at last gotten the victory. For there it is in the 8. *Ode*; Τὰ ἱερὰ τῶν ἁγίων λείψανα, καὶ τὰς εἰκόνας αὐτῶν, Λήζιξ ὁ θεινὸς ἅμα τῷ Ἰωάννῃ, καὶ ὅλως προσκυνεῖσθαι, ἔφασκον ἀνόμως, οἱ ἁρπταὶ τῆς εὐσεβείας. that is, That *savage Lezius, together with John* (he was Patriarch of Constantinople under *Theophilus*) *having abandoned all piety, did wickedly affirm that the holy reliques of Saints and their Images were at no hand to be worshipped.*

Chap. 13.

For this is the History called *Miscella*, from the 17. book, which is falsely spread abroad in the name of *Paulus Diaconus*, translated out of Greek by *Anastasius* the Library-Keeper; he flourished under *Nicephorus*, and *Leo* the Armenian. See *Baron. ann.* 717. 20. & 813. 8, 9, 10.

Apud Baron. ann. 842. 28.

What therefore (herein) doth the *Hope of Rome?* he succoureth

Chap. 13. the *Image of the Beast* in extream danger of ruine: and when he could do no good by letters and threatnings, he betaketh himself to his thundering craft. He striketh *Leo* of *Isaura* the ring-leader of Image-oppugners, with an *Anathema*, he absolveth his subjects in *Italy* from the Oath of Allegiance, and as much as lay in him, he bereaved him of his Exarchatship of *Ravenna*, and the rest of his Dominion in that place. By which act, as he gave courage to the Idolatrous faction in the East, so he seasonably skared the Kings of the West, that they should not attempt the like. He ordained likewise, that the *Albigenses*, their defenders and receivers, should be blasted with the very same lightning; and surely, *Tom. 4. Conc Edit. Rom. ann. 1612. pag. 44, 45.* the Synod of *Lateran*, consisting of 280 Bishops, under *Alexander* the third, did blast them. The same lightening also doth the great Council of *Lateran*, under Pope *Innocent*, decree to be called down from heaven *upon the Lords temporall, who being required and admonished by the Church, neglected to free their lands of them:* to wit, *that they should be excommunicated by the Metropolitans, and other comprovinciall Bishops: and if they refused to give satisfaction, their vassalls should be absolved from their fealty by the Pope, and their lands should be exposed to seisure by Catholicks.*

Vers. 15. *And he had power to give life unto the Image of the Beast, that the Image of the Beast should both speak, and cause, that as many as would not worship the Image of the Beast should be killed.*

Except the *Image* had been endued with a vital faculty, the slain Beast had not revived by the making of him. Neither indeed was the Beast worshipping the Dragon, which it ought to represent, an idle Beast; but such as was wont stoutly to bestir himself, and violently to flie upon his adversaries. Therefore such it behooved that Image to be, in which he should revive again. Wherefore it is said, that the *false prophet* had power not onely to allure the Christian people to make his *Image* in the Beast of the last course; but also to bestow life upon him, whereby he might both by Edicts command, in an equal manner, those things which should be needful to defend his dignity, & also to punish the disobedient & such as refuse to be subject to his religious Constitutions, with the sword or secular death. And surely al that power which the *image* or *Secular idolatrous Beast* hath, of raging against the Saints he exerciseth no otherwise then as delivered unto him by the *Pseudo-*

prophetical

Beaſt. For ſo the matter is handled, that thoſe whom the *Pſeudopropheticall Beaſt* ſhall condemn of hereſie (as they call it) or of wronging the *Image*, he giveth power to the *Secular Beaſt* to kil them. That is to ſay, he hath no ſuch power of himſelf, but ſuch as is depending upon the Eccleſiaſtical judgement. And this is that which they cal *Delivery over to the Secular power*, in the books of Martyrs ſo often mentioned. Doubtleſſe the *Pſeudopropheticall Beaſt*, as indeed he would ſeem, doth not himſelf put any to death; but yet thoſe who are condemned by his ſencence, he delivereth over to the *Secular power*, as it were, to the executioner, to be put to death. Chap. 13.

And he cauſeth both ſmall and great, rich and poore, free and bond (that is, of whatſoever degree, ſtate or condition) *to receive a mark in their right hand, or in their foreheads.* Verſ. 16.

And that no man might buy or ſell, ſave he that had the mark, or the name of the Beaſt, or the number of his name. Verſ. 17.

What the forbidding *of buying and ſelling* meaneth (that I may begin with the *laſt firſt) I have already ſhewed; to wit, to be branded with the *Popes excommunication*, the which who ſo they be that do incur, are reſtrained from the company of, and commerce with other citizens. So that Canon of the Councel of *Lateran* ſet forth under *Alexander*, which was mentioned a little before, againſt the *Waldenſes* and *Albigenſes*, plainly forbiddeth under an *Anathema*, *That no man preſume to preſerve or maintain them in his houſe or land, or traffick with them.* And the Synod of *Tours* in *France*, under the ſame Pope, with the like threatning, decreeth, *Where the followers of that hereſie* (as they call it) *ſhall be known to be, that no man preſume to give them harbour in their land, or affoord them protection; and that no communion be had with them in ſelling and buying.* And what? doth not the falſe *Prophet* here alſo ſpeak like the *Dragon*? For the Dragon *Diocleſian* ſet forth the like edict, That no man ſhould ſell or ſecretly give any thing to the Chriſtians, except firſt they ſhould burn incenſe to the gods, of whom *Beda* thus ſingeth, in the Hymn of *Julian* the Martyr.

* παθὸς ſperov.

Tom. 4. Conſil. edit. Rom. pag. 37.

* *Turonenſis.*

Non illis emendi quidquam,
ant vendendi copia:
Nec ipſam haurire aquam
dabatur licentia,

Chap. 13.

Antequam thurificarent
Deteſtandis idolis.
They had not leave to buy or ſell,
Or uſe commerce where they dwelt:
Or drink cold water out of well,
Such affliction they felt:
Before the Idols deteſtable
Their incenſe-offering ſmelt.

Perhaps therefore the holy Ghoſt uſed this Synechdochicall ſpeech, to intimate, that although that Papall *Anathema* vaunteth it ſelf of a power to ſeparate from the internall and inviſible communion with Chriſt; yet in truth it hath no further force then to exclude from the externall and viſible commerce with other citizens.

Verſ. 16. Now that which is ſaid of the *Mark*; *the mark of the Beaſt*, is properly of his *Name*; and therefore it is ſaid, *the Mark or Name of the Beaſt*, and in the Chap. following, *the Mark of his Name*. For he alludeth to the old cuſtome, by which ſervants were wont to be marked with the names of their Maſters, ſouldiers with the names of their Commanders, the firſt eſpecially in their forehead, the other in their hands. And therefore by like reaſon the followers of the *Lambe*, alſo, in the Chapter following, that they may be *contrary to the followers of the *Beaſt*, *are written in their forehead with the names of the Lamb, and his Father*; (with the ſame meaning of the type in both) to ſhew who is his Lord, and for whom each company fighteth; thoſe profeſſing themſelves ſervants of the *Beaſt*, *and his Image*; *theſe*, *of Chriſt and his Father*.

*'Αντικεῖται. cap. 14. 1.

As touching the *Number*, it is rather to be judged an Appendix of the *Name or Mark of the Beaſt*, then the mark it ſelf; and in very deed, it is the number, not ſo much of the name of the Beaſt, as of the Beaſt himſelf; as alſo by and by it is called. Now it is therefore onely called the *Number of the Name*, becauſe it is contained in letters of the *name of the Beaſt* brought into number, God ſo diſpoſing it. Neither yet doth it follow, that becauſe the *Number* doth ſo nearly agree with the *Name*, therefore the *number of the Beaſt* is to be confounded with the *Name*: for the reaſon of the oppoſition requireth, that, even as in the company of the Lambe, the mark of the Name is diſtinguiſhed from the num-

ber

ber of the company; even ſo alſo it be done in the company of the Beaſt. Adde, that the *Mark of the Name*, and the *Number*, are altogether of a different ſignification; I ſay, if we direct the interpretation according to the analogie of other places. For the one, that is, *the mark of the Name*, doth ſhew to which Lord they who are therewith marked, have addicted themſelves. The other, that is, *the Number*, ſheweth from what ſtock, and from whence they derive their pedegree, who are marked therewith. As the number of *twelve*, and the number made out of the multiplication of *twelve* (being eminent as well in the company of *virgins*, as in the ſtructure and dimenſions of *new Ieruſalem*) is a ſymbole of the Apoſtolical lineage and off-ſpring. Chap. 13.

But that we may ſtay no longer upon theſe generall things; let us ſee at length what may be that *Name* of the Beaſt, wherein alſo his *Number* noted by the holy Ghoſt, is contained. It is indeed [that] which even then when the Revelation was newly written, ſome ſuppoſed, that ΛΑΤΕΙΝΟΣ, in ſo many mens mouthes. For by this name, after the diviſion of the Empire, & the ten Kings riſen in the Provinces thereof, and not before, the Romane falſe Prophet, with the reſt of the inhabitants of the Weſt, for diſtinction ſake, was called; and that even of thoſe to whom the Revelation was written, the ſeven Churches of Aſia. For the Greeks, and the other Eaſtern people, with whom the name was ſtill continued in that diviſion of the Empire, would have themſelves onely called *Romanes*; they termed us, with our Pope, and under him the Prelates, Kings, and Rulers, *Latines*, by a certain fatall inſtinct. And this very name (the letters thereof being ſubducted, after the manner of the Greeks and Hebrews,) maketh up the number noted by the holy Ghoſt, but a myſticall number; wherein is ſhewed, of what progenie the Beaſt is, and how falſely he boaſteth himſelf to be a ſucceſſour of the company of the Apoſtles, when as in truth he is of the Dragon.

For *the number of the Name of the Beaſt is 666.* which if thou ſtrive to derive out of the number of twelve, the ſymbole of the Apoſtolick lineage, thou ſhalt beſtow thy labour in vain: for from thence, howſoever thou ſhalt multiply it, thou ſhalt never bring it to *666*; but ſurely from the number of *ſix*, which is the number of that *red Dragon*, to wit, *of the Beaſt of the ſixth head*, very eaſily; for the whole ſumme how great ſoever it be, is com-

Chap. 13. pact out of the numbers of ſix, by *unites, tens and hundreds*: as if the whole ſeed of that *Dragon* had diffuſed it ſelf through the body of this laſt *Beaſt*, and all his members.

Verſ. 18. *Here is Wiſdome,* ſaith the Spirit, *let him that hath underſtanding, count the number of the Beaſt, for it is the number of a man: and his number is* 666.

Which ſurely, that it ought to be accounted after the ſame manner as I have ſaid, I ſeem to gather out of the Analogy of the company of *virgins*, whoſe number 144 contrary to the Beaſt, is altogether Apoſtolical, the product of twelve multiplyed by it ſelf. For the reaſon of contraries is contrary. And there indeed both, as well the *Name written*, as the *Number* of the companie written upon, the holy Ghoſt hath expreſſed; but here he hath left the *Name* to be conjectured out of the *Number*.

That therefore I may comprehend the matter in few words, *to receive the Mark of the Name of the Beaſt*, is, to ſubject himſelf to his authority, and to acknowledge him to be his Lord; but to receive the *Number*, is to embrace his impiety, derived unto him from the *Dragon*, to wit, the Idolatry of the Latines. Whence that haply will not be unworthy of our ſerious conſideration: that, although no man can receive the mark of the *Name of the Beaſt*, or be ſubject to his authority, but together alſo he muſt receive his *Number*, that is, he muſt needs be partaker of his impietie: yet it may be, that one may admit the *Number* or impiety of the Beaſt, but yet refuſe the *Mark* or *Name*. That which now long ſince is true of the Greeks, who howſoever they embrace the ſame form of impiety, derived from the *Dragon*, or Idolatry of the *Latines*, and the ſame eſtabliſhed at the firſt in that ſecond *Nicene* Councel by the authority of the Latine Pope, who earneſtly laboured even there alſo to ſet up the *Image of the ſlain Dragon:* yet notwithſtanding to be ſubject to the Latine Pope, or to bear his *Name* as in times paſt, (before their ſucceeding greater ſeparation, a Schiſme being made) they have refuſed now for about 700 years.

Concerning the company of 144000 *ſealed virgins of the Lambe.*

Chap. 14. THE *Company of virgins*, the followers of the *Lamb ſtanding on mount Sion*, and the ſame ſelect company out of the Gentiles

Gentiles put in the place of Iſrael, of which mention is made at the beginning of the ſeventh *Seal* (for it is deſcribed, as there we obſerved, in a double viſion, for to joyn the propheſie of the *Seals* with the propheſie of the *Little book*) doth ſignifie the Church, which in the midſt of the Papacy continued faithfull to the *Lambe*, and a *Virgin* under *Babylon*: the native and not degenerate progenie of the twelve Apoſtles Apoſtolically multiplyed; and which likewiſe alone was taught, after the example of the heavenly Quire, purely and rightly to honour the *Lambe* and his *Father* with the Evangelicall ſong. Which none of the followers of the *Beaſt*, ſuch was their unhappineſs, could learn. Alſo a people not confined, as the followers of the Beaſt, to any one See, but accompanying the *Lambe* whither ſoever he was to go. And to conclude, often and ſharply admoniſhing the worſhippers of the Beaſt concerning the Evangelicall worſhip preſcribed, and Gods ſeveritie manifeſted againſt Idolaters; and warning all [at length] to withdraw themſelves with ſpeed from commerce therewith, except they will periſh eternally. This is the ſumme of the viſion. Now let us open the text, according to the rule thereof. Chap. 14.

And I looked, and lo a Lambe ſtood on mount Sion, and with him an hundred forty and four thouſand. Verſ. 1.

By the number an hundred forty and four thouſand, or twelve times twelve thouſand, it appeareth, that the ſame company is here deſcribed which was ſealed at the beginning of the ſeventh ſeal; to wit, that legitimate (not degenerate) off-ſpring of the Apoſtles, bearing this number of twelve as the Enſigne of their pedegree. Let the Reader remember what we have there noted. *Cap. 7. v. 4.*

Mount Sion alſo was the throne of the Kingdome of *David*, and the ſame is called the Citie of *David*, becauſe having taken it from the *Jebuſites*, he had built it without with new wals, within with a royall tower, ſtreets, and courts. Therefore here parabolically uſed, it will ſignifie that part of the earth which Chriſt, having vanquiſhed the *Dragon*, had made the habitation of his Church, that is, the Chriſtian world. In this world the Virgin-Church hath her manſion, and even there ſhe keepeth her faith and undefiled chaſtitie as concerning the *Lambe*, when the *Beaſt* ſeemed to have polluted and trodden all under foot with adulte-

ries

Chap. 14. ries and ſlaughters, and to have left nothing ſound and untainted.

Having the name of the Lambe, and the name of his Father written in their foreheads.

Theſe words, *the name of the Lambe*, are ill left out in ſome copies, which the Vulgar, *Primaſius*, *Andreas*, *Aretas*, the Complutenſe Edition, and the *Syriack* interpreter, do acknowledge; ſo that this is the true reading, is not to be doubted: but that the matter it ſelf doth require that it be ſo read, will evidently appear in the courſe of the interpretation. For the alluſion is (as we have noted in the hiſtory of the Beaſt) to the ancient cuſtome, whereby as well ſervants as ſouldiers were known in times paſt by their Maſters and Generals name, or brand, marked upon them; and the ſervants (indeed) on their foreheads eſpecially: (as witneſſeth *Rodiginus*, *lib.* 5.53.) but ſouldiers in their hands, *Vegetius lib.* 2.5. *Souldiers marked with continuing brands, and inſerted into the muſter rolls, are wont to ſwear.* *Ælius* alſo, *lib.* 8.12. *They call them brands which are marked upon the face, or other part of the body*, ſuch *as are in the hands of ſouldiers.* But of the marking of ſouldiers, *Lipſius* inſtructeth us more fully, *lib.* 1. *de milit. Rom. Dialog.* 9. The Romans *did ſtamp their young ſouldiers when they were firſt entered under their* **Generals, and did mark them in the skin: theſe were true brands, and imprinted in the hands of the ſouldiers; they were marked with the name of the* **Emperour.* Hence Auſtin *calleth it the Kings mark*, and Chryſoſtome, σφραγίδα. *This is derived either from this that in times paſt the name of the* **Generall was wont to be written upon the ſhields, ſpears and Standards, and by that example, in the skin; or from conſecrations: for thoſe whom they conſecrated, or appropriated to God, they burned them with marks.* To return to the purpoſe, therefore: they bear the name of the *Lambe and his Father* in their foreheads, which break not their faith whereby they have bound themſelves in Baptiſme to the *Lamb* as their Generall and Lord, and to his Father, and do not backſlide to the worſhip and pomps of Satan and his Angels, which once [by Baptiſm] they renounced. For ſo anciently (that I may in this place bring in that for a further light to the things to be ſpoken of) the ſhort form of renunciation in Baptiſme was conceived in moſt Churches. *Ἀποτάσσομαι τῷ Σατανᾷ, καὶ πᾶσι τοῖς ἔργοις αὐτοῦ, καὶ τῇ πομπαῖς αὐτοῦ, καὶ πάσῃ τῇ λατρείᾳ αὐτοῦ, *I renounce Satan and all his works, and*

* *Principibus.*

* *Imperatoris.*

* *Emperour.*

* See *conſtit. Apoſt. l.* 7. *c.* 42. *Cyril. Hieroſ. Catech. myſtagog.* 1. *Chryſoſt. Hom.* 21. *ad popul. Antioch.*

and his pomps, and all his worſhip. In many, and thoſe moſt ancient Liturgies, it is added, * καὶ τοῖς ἀγγέλοις αὐτοῦ, *and his Angels.* In others * *And all his inventions, and all under him.* And others in the ſame ſenſe * *And his world.* All which may be conveniently expreſſed in the ſame Apocalyptique ſtile: Ἀποτάσσομαι τῷ Δράκοντι, καὶ πάσῃ τῇ λειτουργίᾳ αὐτοῦ, *I renounce the Dragon and all his power;* that is, as *Cyrillus Alexandrinus* doth declare the form of Baptiſm; *I forſake the rabble of Devils, I reject all their pomp and worſhip.* The Church of *Rome* was a little more brief here then others, For with it there is mention only of Satan *his pomps and Works*, where under the name of Satan, as it were the Prince, it underſtandeth his Angels alſo, and under the name of *pomps and Works*, it meaneth Idolatrous worſhip, and all the furniture thereof.

Chap. 14.

* *Conſtit. Apoſt.* Ibid.

* *Tertul. de ſpectac. cap* 4. *Ambr. Hexam. lib.* 1. *cap.* 4.

* *Author conſtit. Apoſt.* Ibid. *Ambroſ. de iis qui myſter. initiant. c.* 2. *Hieron. ad cap.* 5. *Mat. lib.* 7. *cont. Jul.*

Now that the Sacrament of Baptiſm, by which we ſolemnly profeſs faith to the *Lambe and his Father*, and by which we take upon us their name, and are called Chriſtians, is the ſeal of the Lord, the Fathers very frequently declare, and that from the Primitive Church. Hence is that of *Origen*, *Let us bear the immortall Lavour in our foreheads. When the Devils ſhall ſee it they will tremble. Auguſtine* alſo calleth it * *The royall mark, the Imperiall mark, the mark of the Redeemer.* The ſame Fathers moreover teach us, that this ſeal is aboliſhed, and as it were blotted out by Idolatrie and Superſtition. *Tertullianus de ſpectac. Cap.* 4. Treating concerning Baptiſme under the name of a *Seal: When*, ſaith he, *we entering into the Water, profeſs the Chriſtian faith in the words of the rule thereof, We make proteſtation With our mouth that we renounce the Devil and his pomp, and his Angels; What will be the chief and principall thing Wherein the Devil and his pomps and Angels are reckoned, but Idolatrie?* And *Chap.* 24. *Do we not forſake and make void the Seal by making void the witneſſing thereof?* And of the ſame kind is that, *lib. Idololat. Cap.* 19. *There is no agreement between the mark of Chriſt and the mark of the Devil.* Likewiſe, *Auſtin Tract.* 7. *in Joan. He hath loſt the mark of Chriſt, he hath received the mark of the Devil.* Chriſt willl have no partner, *he alone will have poſſeſſion of What he hath bought.* With theſe *Iſidor. Origen. lib.* 18. *cap.* 59. *de ſpectaculorum execratione. He denieth God which dareth to do ſuch things; and he is become a revolter from the Chriſtian faith Which again coveteth*

Hom. 8. In divers places of the Goſpel.

* *In Joan. tract.* 6. *ſecundi, contra Petilianum, ultimo. primi, contra Creſconium*, 30. *& alibi.* See him alſo, 6. *de Baptiſ. c.* 1. *Epiſt* 23. 50. 200.

Chap. 14. *coveteth that which he hath heretofore renounced in his Baptiſme, that is, the Devil, and his pomps, and works.*

Therefore all they which ſhall have received the mark of the *Beaſt*, have refuſed the mark of *Chriſt*, and *his Father*; they have forſaken it, made it void, and are accounted as if they never had received it. Only thoſe 144000. which had not fled over to the Camps of the *Beaſt*, but did cloſely ſtick to the *Lambe*, do ſhew the *Lords Mark* (as yet) in their foreheads.

One thing remaineth yet to be remembred; to wit, this; that although the *ſealed* in both places, as well here, as *Chap.*7. be the ſame; yet the reaſon of the ſeal is not the ſame in both; and that in regard of the different end of ſealing. For there, the matter of protection was handled; here, of ſervice and fealtie. But it is not neceſſary that therefore we ſeek another ſeal there, plainly different from the Sacrament of Baptiſme. For Baptiſme performeth both. For, beſides that ſeal which is of our profeſſion, God addeth moreover another, to wit, the ſeal of his grace, whereby he acknowledgeth thoſe for his who are baptized, and taketh them into his protection. This therefore, except I be deceived, is handled in the former viſion, of the ſealed, the other in the preſent. And it favoureth this interpretation, that *Clemens Alexandrinus in Euſebius, lib.* 3. *cap.* 17. calleth Baptiſme τέλειον φυλακτήριον, *a perfect ſafeguard:* Alſo that *Nazianzen, orat. ſanct. Baptiſ.* ſaith that the ſame is called a *Seal*, ὡς σωτήριον, becauſe it is a preſervation. To conclude, that of *Baſil. Exhort. ad Baptiſ. Except the favour of the Lord be ſealed upon thee, except the Angel do take knowledge of the mark upon thee, how ſhall he fight for thee, or defend thee from thine enemies?* Where *Nicetas* the *Scholiaſt thus paraphraſeth; Becauſe being thereby marked, we are demonſtrated to what Lord we belong, and are kept ſafe from ſnares.* Now let us proceed to the reſt.

Verſe 2. *And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard was as of harpers harping with their harps.*

Verſ. 3. *And they ſung (as it were) a new ſong before the throne and before the four Beaſts and the Elders, &c.*

He declareth (in theſe words) the voice and the ſong of the Celeſtiall Angels, glorifying the Father and the Lambe; after which manner they are read to have done, when firſt the Lambe had undertaken

Chap. 5. 11.

dertaken to unſeal the book of propheſies. And having reſpect to theſe Angels, anon he ſaith, *verſ.6. And I ſaw another Angel flie in the midſt of heaven*, that is, another beſides one of thoſe ſingers. For he hath made mention of no Angel before this, except we ſhall ſay, that thoſe muſitians were a Quire of Angels. Chap. 14.

Now the *voice of many waters*, and *like thunder*, ſignifieth none other thing then the voice of a very great multitude: ſuch as was wont to be heard in the Temple while it flouriſhed, of the *Levites* the ſingers, ſinging praiſes to God with the voice and muſicall inſtruments. By reaſon of the multitude of whom, together with the acclamation of the people, a ſound was made like the roaring of the Sea, or the noiſe of Thunder. This is no conjecture of mine own, but a manifeſt thing; becauſe that in the triumphant Song, *Chap.* 19.6. where the reſemblance is all one, it is clearly expreſſed. *I heard*, ſaith he, *as it were the voice of a great multitude* (mark, *a great multitude*) *and as the voice of many waters, and as the voice of mighty thunderings*, ſaying, *Hallelnia.* Hence, in *Ezechiel, Chap.*43.2. where in the *Hebrew* it is, ſimply, *His voice*, (that is, of the God of *Iſrael*) *as it were the voice of many waters*, the *Septuagint* paraphraſtically render it, Φωνὴ τῆς παρεμβολῆς, ὡς Φωνὴ διπλασιαζόντων πολλῶν, *the voice of his hoaſt as it were the voice of many doubling.* The *Chaldee* likewiſe, *The voice of thoſe that praiſe his name, as the voice of many waters.* Add that out of the ſame Prophet, concerning the Cherubins, *Chap.*1.24. *I heard*, ſaith he, *the noiſe of their Wings like the noiſe of great waters, as the voice of the Almighty, the voice of ſpeech, as the noiſe of an hoaſt.* To conclude, from this notion it is, that that which in *Daniel* is ſaid to be the *voice of a multitude*, by *John* is termed *the voice of many waters*, in the deſcription of the perſon of the Son of God, in the beginning of the *Revelation* expreſſed out of *Daniel.* For that which *Daniel* hath *his feet like in colour to poliſhed braſs*, and *the voice of his words, like the voice of a multitude:* that *John* rendreth, *his feet like unto fine braſs, as in a burning furnace, and his voice as the ſound of many waters.* Dan.10.6. Revel.1.15.

Furthermore, *the ſong is a new one*, ſuch as is ſung to God after Chriſt was exhibited to the world. Wherein (indeed) to him that ſitteth upon the throne, and to the Lambe, together and alone, redemption, power, riches, wiſdome, ſtrength, honour, glory, and bleſſing, are religiouſly and Evangelically aſcribed. The form of

Chap. 14. of this ſong is extant, *Chap.* 5. and that by the title of *a new*
Cap. 5. 9. *Song:* that it can ſcarce be doubted, but that reſpect is here had thereto, ſince no where elſe in this Book mention is made of
Cap. 5. 12. a new Song. *The Lambe*, ſay they, *which was ſlain is worthy* (that is, as before is a little more plainly ſaid, by the Elders and
Verſ. 13. Beaſts *becauſe that he was ſlain) to receive power, riches, Wiſdome, and ſtrength, and honour, and glory, and bleſſing.* Therefore *to him that ſitteth upon the throne, and to the Lambe, be bleſſing, and honour, and glory, and ſtrength, for ever and ever, Amen.* This is the ſhort form of the new ſong, which if God ſhall at any time make me more fully to underſtand, I will (haply) more largely diſcover it; for it is deeply ſettled in my mind, that the whole myſterie of Evangelicall worſhip is in it contained.

As concerning the preſent purpoſe, it ſeemeth to be called *new*, either as it were another, or divers from that which was ſung before Chriſt was ſent in the fleſh (for under him, accord-
2 Cor. 5. 17. ing to that ſaying of the Apoſtle, *Old things are paſſed away, and behold all things are become new:*) or for the new benefit at his coming, granted to none of the former ages of the world, but onely to theſe laſt times. For which benefit indeed, God after-
* δοξολογεῖται. ward * is honoured by thankſgiving, as well by Angels, as by men. And to confirm this reaſon of the name, that of *Eſay* will very well ſerve, *Chap.* 42. 9, 10. *I declare new things, ſing to the Lord a new ſong:* the which term alſo of a new ſong divers times occurreth in the *Pſalms*, not otherwiſe to be underſtood, as it ſeemeth, then of that whereby the Divine power is praiſed for ſome new benefit, eſpecially of delivery; (according to that, *Pſalme* 40. *verſ.* 2, 3. *He brought me up out of an horrible pit, &c. and hath put a new ſong in my mouth*) or at leaſt, becauſe according to the cuſtome of ſuch ſongs, it is ſung with extraordinary gladnes and joy. That both theſe agree with the Evangelicall ſong, I need not take much pains to ſhew, in many words: the matter is plain.

Verſ. 3. *And no man could learn that ſong, but the one hundred forty and four thouſand which are brought from the earth.*

In the whole Chriſtian world there is no man that hath skill to ſing the ſong of the Angels, as long as the Beaſt doth bare ſway, but thoſe which be of the number of the one hundred forty and four thouſand ſervants of the *Lambe:* for theſe only without any ſpot of Idolatry, do glorifie the Father and the Lambe, upon the earth,

earth, as the bleſſed Angels in heaven do; even the very ſame thing, which, in the *Lords Prayer*, that it may be done of all, the Church inceſſantly beggeth of the Father. *Thy will be done in earth, as it is in heaven.* So that a preſident or abſolute example of the lawfull and perfect worſhipping of the Divine power, cannot be taken from any, but from the inhabitants of heaven. Chap. 14.

Theſe are they which are not defiled with Women, for they are Virgins. Verſ. 4.

That is, they converſe not with unchaſte women, or harlots. But what manner of women are theſe? Surely, not ſuch as are commonly called ſo, but Cities, (according to the uſuall phraſe of the Prophets) and thoſe indeed Chriſtian in name, but addicted to idols; whoſe Queen is great *Babylon*, called the *Mother of Harlots*, with whom the Kings and inhabitants of the Earth commit fornication. With ſuch, thoſe who are of the company of the Lambe have not converſed, that is, they have not defiled themſelves with Idolatrous inceſt. For *they are Virgins*, that is, free from all ſpot of Idolatry. For the reaſon of analogie doth altogether require, that theſe be called Virgins in the ſame ſenſe, wherein the reſt, the Kings and people, are ſaid to play the Harlots with *Babylon*. Furthermore, ſince that *Babylon* is called the *Mother of Harlots*, it followeth, that her daughters, the other Cities, be likewiſe petty harlots, with whom the inhabitants ſubject to each of them, may be defiled with ſpirituall fornication. Chap. 17. 5.

Theſe are they which follow the Lambe whitherſoever he goeth. Verſ. 4.

That is, they faithfully cleave to him, and forſake him not upon any occaſion; the Metaphor being drawn from them which never depart from the ſide of ſome one, but accompany him in every place. Or thus: in what Citie, Region, or Territory ſoever the Lambe ſhall ſet up his tent, thither they follow him: contrarywiſe other men, who although they be called Chriſtians, yet except the Lambe ſhall abide at *Rome* the ſeat of *Peter*, they will not ſeek and follow him any other where.

Theſe are bought among men, being the firſt fruits (ἀπαρχὴ) unto God and to the Lambe. Verſ. 4.

That is, redeemed out of the other profane multitude, that they ſhould be a ſacred and peculiar people to God and the Lamb, like

Chap. 14. like the first fruits. Neither do Ἀπαρχὴ or *primitiæ* signifie only *first fruits*, as it is commonly conceived, but also whatsoever being exempt from prophane uses is consecrated to God; to wit, the very same that in *Hebrew* תרומה is, by which name, the Scripture comprehendeth, as well the tenths themselves, as also whatsoever oblations there were, except the burnt offerings. Whereupon *Chrysostome* calleth the tithes which *Abraham* paid to *Melchisedech*, ἀπαρχὰς. *Irenæus*, in like manner, affirmeth that the *primitias*, *first fruits*, of his creature, which, he saith, even yet God requireth for himself in the Church, ought to be no less then a tenth part: since Christ, as he there gives the reason, hath not dissolved the naturall things of the Law, but hath enlarged them; and since Christians have not a less, but a greater hope then the Jews. See him *adverſ. hæreſ. lib.* 4. *cap.* 27. & 34. according to the Edition of *Feverden*. What will you have further to object, if *Calimachus* also in the Hymn against *Delus*, calleth the tithes accustomed to be presented to *Apollo*, ἀπαρχὰς δεκατοφόρους, that is, *primitias decimiferas*, *the first fruits amounting to the tenth part?* out of all which it may appear, that the word ἀπαρχὴ signifieth, not an oblation only of firstlings, which in *Hebrew* is בכורים or ראשית but also any other; and that thereupon the reason of the name is grounded, because Gods portion is to be given to him, before any thing be spent for our own use. Furthermore, because the word *primitiæ*, *first fruits*, doth not comprehend a distribution of how great or small a part; hence it cometh to pass, that the ancient Christians, although they conceived their oblations ought to be no less then a tenth part; yet notwithstanding they called their καρποφοείας, or oblations of fruits, ἀπαρχὰς, or *primitias*, *first fruits*, rather then tithes; as it were by a name of libertie, not of constraint. These things although for the most part they make little or nothing for my purpose, yet I was desirous to observe them, that I might (if I could) gratifie them, who among us, do sometimes employ their endeavour in searching for, out of the Fathers and Councils, the antiquitie and right of paying tithes in the Christian Church. In the mean time (that I may return to that from which I have a little digressed) we must confess, that a more strict signification *of first fruits* doth very well agree to this place; to wit, that *the company of Virgins* be called first-fruits, in respect of *the company of Palm-bearers* which at length

In Epist. ad Heb. hom. 2. see also the same Auth. *Hom.* 35. *in Gen.*

length will follow them in a larger number. Let the Readers judgement herein be free. Chap. 14.

And in their mouth was found no lie (ſo the Vulgar, Syriack, Complutenſe, Aretas, and Andreas in the Palatine Copie, render it; in others it is read *guile*) *for they are without fault.* Verſ. 5.

There is no lie found. Such, to wit, as is found in the mouth of the followers of the Beaſt, or of all the Idolaters, Chriſtians by name; who pretend to worſhip the Lambe and his Father, but indeed give the honour proper to the Divine Majeſty, unto creatures: Surely, every idolater is a lier, when as he worſhippeth for God, that which is not god. To which belongeth that of the Apoſtle to the *Romans* 1.25. *They changed the truth of God into a lie while they worſhipped and ſerved the creature* παρὰ τὸν κτίσαντα *above the Creator.* Whereupon Idols are called *lies*, as *Amos* 2.4. *Their lies have cauſed them to erre*, or *have ſeduced them* (the Vulgar hath it *Idola*, idols) *after the which their fathers have walked.* Likewiſe, *Eſay* 28.15. *We have made a lie our refuge.* R. Sal. עברה זרה; Alſo *Jer.* 16.19. *The Gentiles ſhall come from the ends of the earth, and ſhall ſay, Surely our fathers have inherited* (the Chaldee [*coluerunt*] *have worſhipped*) *a lie, vanity wherein there is no profit. Shall a man make gods unto himſelf, and they are no gods?* Hence alſo, *Rev.* 21.8. *Idolaters and lyers*; and likewiſe, *verſ.* 27. *framers of abomination, and a lie*, ſeem to be put ἐκ παραλλήλου, or as it were, for *Synonyma's*. Furthermore, ſince the idolatry of any men (whoſoever they be) is a lie, then ſurely theirs, who in the mean time feign themſelves worſhippers of the true Diety, is moſt properly guile, or a deceitfull lie: So that if we but obſerve the hypocriſie of the followers of the Beaſt, in oppoſition of whom that ſealed company of the Lambe is deſcribed; the reading which hath *guile*, will ſeem to be preferred before the other which hath *a lie*; although in reſpect of the matter it ſelf, there be not much difference. In the mean while, for the more ful underſtanding of this place, let the Reader compare that of *Zephan.* 3.13. ſurely very like unto this: *The remnant of Iſrael ſhall not do iniquity, nor ſpeak a lie, neither ſhall a deceitfull tongue be found in their mouth.*

And I ſaw another Angel flie ἐν μεσουρανήματι *in the midſt of heaven, having the everlaſting Goſpel to preach to the inha-* Verſ. 6.

Chap. 14. *bitants of the earth, and to every nation, and kindred, and tongue, and people.*

The deſcription of the *Company* being ended, the Hiſtory of things done, in that ſtate of the Church, as well of the *Company*, under the conduct of the Lambe their Captain, as of the Lambe himſelf, againſt the traytours and enemies, followeth. The order of theſe is twofold; 1. Of a threefold admonition to the followers of the Beaſt, repreſented by ſo many loud voyces of Angels: 2. Of revenge, by a parable of *Harveſt* and *Vintage*: The firſt of the monitory Angels is he which is here called *Another:* indeed, as I have ſaid, in reſpect of thoſe muſicall Angels a little before mentioned, of the number of which this Evangeliſt was not. And here we are to call to remembrance (what before I ſhewed) that the Angels in ſuch like viſions, do repreſent thoſe over whom they have the government; and that which is done in common, or by the works of both, that is ſaid to come to paſſe, the Angels being Authours, and as it were guides and contrivers of the thing done. And hence immediately it may be imagined, that the Angel flying ſo loftily (if ſo be that alſo ought to be eſteemed as any part of the parable) is the Ruler, not of any eſtate of men whatſoever, but, of a more eminent rank, and is to uſe ſuch for the declaring of his Goſpel. Further, that Goſpel is called αἰώνιον, or *eternall*; and that, as I gueſſe, not ſo much in reſpect of the future time, as the time paſt; as it were, that which was promiſed ἀπ' αἰῶνος, that is, *à ſeculo*, or from the beginning of the world; that is to ſay, *The ſeed of the Woman* was ſometime *to break the head of the ſerpent*, that is, the kingdome of the devil was to be deſtroyed by the coming of Chriſt, and the kingdome of God to be eſtabliſhed. In which ſenſe alſo the Apoſtle ſaith, that that was promiſed by God, πρὸ χρόνων αἰωνίων, *before the world began*, Tit. 1. 2. So therefore αἰώνιον, ſhall be the ſame that ἀπ' αἰῶνος, and εὐαγγέλιον αἰώνιον, which in Hebrew ſhould be בשרת פולם *Evangelium antiquum*; the ancient Goſpel; even as ἔρημοι αἰώνιοι *the old waſte places*, *Eſay* 58. 12. τρίβοι αἰώνιοι, *old paths*, *Jer.* 6. 16. and βυνοὶ αἰώνιοι, *the ancient mountains, paths, waſte places*, *Deut.* 33. 15.

Verſ. 7. *Saying with a loud voice, Fear God, and give glory to him, for the time of his judgement is come: and worſhip him that made heaven,*

heaven, and earth, and the ſea, and the fountains of water. Chap. 14.

The firſt Angel calling to remembrance that now the time of the kingdome of God is at hand, when judgement is to be executed upon Idols and Idolaters; and ſo the devils now being caſt down, and deſpoyled of the Romane throne, is begun already to be put in excution: therefore he exhorteth the nations, kindreds, tongues and people, who from that time were become Chriſtians, that being mindfull hereof, they worſhip that onely true God the Creator, as he is declared in the Goſpel, and that they take heed of Idols: *Fear*, ſaith he, *God*; that is, *reverence and give him glory*, even the glory of adoration, and religious worſhip; as in the words following it is expounded. *Becauſe the time of his judgement is come*, that is, wherein Chriſt by his Croſſe hath ſpoiled *principalities* and *powers*, and hath by his Apoſtles and Evangeliſts declared to the nations, which for ſo many ages he had ſuffered to walk in their own wayes that they ſhould be converted from their Idols: if not, then at his return from heaven, they ſhonld be puniſhed with eternal death. Wherefore then ſhould Chriſtians, who profeſſe faith in Jeſus Chriſt, this Judge, and triumpher over devils, return (as it were by a back-door) to worſhip idols and devils again.

Haply *the time of judgment* might be more ſtrictly taken here; to wit, for the judgement of God before manifeſted upon the *Dragon* and his ſervants, whereby heatheniſme was overthrown: but I had rather extend it more largely, and take it univerſally, for the kingdome of Chriſt begun and publiſhed in the laſt times, In which Idols are not any more to be ſuffered; according to that of our Saviour in the Goſpel of *John*, *Chap.* 12.31. *Now is the judgement of this world, now ſhall the Prince of this world be caſt out.* See alſo *Chap.*16.11. From which judgement (indeed) *Paul* the Apoſtle alſo (even as the Angel here) brought an argument to diſſwade the Pagan *Athenians* from the worſhipping of idols, *Acts* 17.30,31, *God*, ſaith he, *not regarding the times of ignorance hitherto, now commandeth all men every where, to repent, becauſe he hath appointed a day in the which he will judge the world righteouſly, by that man whom he hath ordained; having given aſſurance thereof unto all men openly, in that he hath raiſed him from the dead.* Whereunto the ſame Apoſtles warning and exhortation to the *Lycaonians* are very like *Chap.*14.15. *We declare unto*

Chap. 14. *you* ſaith he, *that you ſhould be converted from theſe vain things, unto the living God which made heaven and earth, and the ſea, and all things that are therein. And who in times paſt ſuffered all nations* (to wit, his judgement not as yet being made manifeſt to thē) *to walk in their own wayes.* There is to be ſupplied, *but now he publiſheth his judgement to all.* That which the Angel here hath expreſſed, ſaying, *the time of his judgement is come.*

But thou wilt ſay, When, and where, and by what Miniſters, I pray you, did this Angel execute his declaration? Certain preambles thereof were exhibited, when firſt ſuperſtition began to ſpring up in the Church, at the monuments, and about the reliques of the Martyrs, as appears out of the hiſtory of *Vigilantius*, with whom, (oppoſing ſuch like ſuperſtition,) many others, even of the Biſhops of that time, were of opinion; witneſs *Jerome* his adverſary, who undeſervedly with bitter words inveighed againſt him for this cauſe. But this denunciation appeareth to be moſt manifeſtly fulfilled, from the year of our Lord 720, in the Greek and Eaſtern Churches, where this Evangelizing Angel did indeed fly, ἐν μεσουρανήματι, *in the midſt of heaven*, that is, in a lofty and high place; foraſmuch as he uſed Miniſters of his Goſpel, not ſuch as were of a baſe and vulgar condition among men, but of chiefeſt in authority in the Chriſtian world; as for example, the Emperours of *Conſtantinople*, *Leo Iſaurus*, *Conſtantine Iconomachus* *Leo Armenius*, *Michael Balbus*, and *Theophilus*: who all of them, eſpecially the firſt, did moſt ſeverely make proteſtation by their Edicts & Decrees, for the performing of religious worſhip to one God the Creator, againſt the worſhip of the cre ature, not onely that which was uſed in the worſhipping of Images, but alſo about Saints, & their reliques. Let the Reader reſort to the teſtimonies which I cited out of *Theophanes* concerning this matter, when I treated of the two-horned Beaſt. Moreover, by the authority of the ſecond, viz. *Leo Iſaurus* a Councel conſiſting of 338 Biſhops was aſſembled at *Conſtantinople*, & by their unanimous conſent, the adoration of Images was impeached, & condemned of impiety. Thou wilt ſay, Reader, that the ſentence of the Synod, if it be not troubleſome to thee to read it, is the ſelf-ſame Sermon of this Angel, and grounded upon the ſame foundation with it, according to our interpretation. For when it had been effected by the fraud

of ſome there, which had indeed agreed with the reſt in condemning of Images, and yet favoured the Invocation of Saints (neither indeed was the like cenſure paſſed againſt this, as was againſt that ſuperſtition) that two Canons, one concerning the worſhipping of *Mary*, the bleſſed Mother of God, the other concerning the honouring of the other Saints in heaven with religious Invocation, were in the beginning put among the Decrees of the Councel: when *Conſtantine* the Emperour with the Fathers of the ſounder judgement had obſerved them, they accuſed them forthwith of errour, and in teſtimony of their judgement, cauſed them to be razed and blotted out of the book. Of which act, if there be any doubt, I have witneſs; Firſt, the Author of the Confutation of this *Conſtantinopolitan* definition, inſerted in the Acts of the ſecond Councel of *Nice*. Who when he had taken upon him to confute the firſt Edition thereof, to thoſe Canons thus he ſaid; Μετὰ τὴν ἔκδοσιν αὐτῶν ταύτην, καὶ πλὴν τῶν πρεσβειῶν ἐυπρόσδεκτον τῷ Θεῷ προσαγωγὴν ἀποβάλλοντο, λειώσαντες ταύτῃ ἐκ τῆδε αὐτῶν συγγράμματι, καὶ τοῦτο ἴσασι πάντες. *After this their Edition*, ſaith he, *they alſo renounced the Oblation of interceſſions acceptable to God, blotting the ſame out of this their writing.* Moreover, the Acts of *Stephen* the Monk the Pſeudomartyr; to whom, when the Biſhops which were ſent by the Emperour to confute him began to recite the Decree of the Councel; he forthwith excepted againſt the Title of the Councel, *Holy*: that it ought not to be called *Holy*, becauſe it had proſcribed holy things. *Have you not*, ſaith he, *rent the ſacred implements adorned with Images? have you not caſt away in contempt this epithete* [*Saint*] *from all the righteous; from all the Apoſtles from the Prophets; from the Martyrs, and godly men? For it is decreed by you, O ye Worthy men, that when any ſhould repair to any of theſe and ask of him whether he ſhould go; he ſhould anſwer, to the Apoſtles, to the fourtie Martyrs; or if he ſhould be demanded whence he came; in like manner he ſhould anſwer out of the Temple of* Theodor *the Martyr, out of the Temple of* George *the Martyr. Are not theſe your Doctrines? How comes it then to paſſe (therefore) that you who have proſcribed Holy things have aſſembled an holy Councel?* Theſe things *Stephen* himſelf. Let us further hear the relater of the Acts of that Councel (who lived alſo at the ſame time) exclaiming againſt the ſame men, in bitter terms, for the taking away of the worſhip of the Mother of God? *How O Chriſt, ſhould I not admire thy lenity, which no words can expreſs?*

Chap. 14.

Apud Surium tom. 6. nov. 28.

Chap. 14. *How ſhall I be able to expreſs the depth of thy bounty which ſurpaſſeth the power of any ſpeech? for theſe moſt audacious tongues have ſo far burſt out that they have not doubted to utter that fearfull and wicked thing alſo; to wit, that that ſame Virgin Mother of God is not uſefull after her death, and void of all profit, neither can be any help or ſafeguard at all.* To theſe I will yet produce *Cedrenus* as a witneſſe. He reporteth that *Conſtantine publiſhed an univerſall law* (without doubt, by the Sentence of the Councel, the Acts whereof, except the definition onely, are at this day wanting) *that none of the ſervants of God ſhould be any more called ἅγιος holy; but that their reliques which were found, ſhould be had in contempt:* (leſt they ſhould be ſuperſtitiouſly worſhipped, O *Cedrenus*, although they were true reliques; but if falſe, that they ſhould be caſt out of the Churches) *and that the interceſſion of them is not required; for it profiteth nothing. That wicked one,* ſaith he, *added, that no one ſhould implore the interceſſion no not of Mary.* Now let me demand of the Reader, whether he think not that it is clear by theſe teſtimonies, that ſomewhat was decreed in that Councel againſt the worſhip of Saints and reliques? I have ſtayed ſomewhat the longer in proving this becauſe it is not alike known to all, as that concerning Images.

But (yet) we are not here at an end. Firſt, that cavil is to be taken away concerning the epithete [*Saint*] given away by Sentence from the Juſt, as it were by way of diſgrace and contumely. For it is manifeſt by the very definition of the Synod (which even to this day is extant in the Acts of the ſecond *Nicene* Councel) that the Apoſtles, and the righteous are honoured by the title of *Sanctity*, every where by thoſe Fathers. Therefore they are not to be thought to have ſimply forbidden that which they themſelves practiſed. But, as it may be conjectured, the name ἅγιος (for of this onely is the controverſie) in the opinion of that age ſeemed to imply the honour of interceſſion. Whereupon, that by any means proviſion might be made againſt ſuperſtition, in common ſpeech of Churches the uſe thereof, eſpecially when they went thither to pray, was forbidden. For ἅγιος ſeemeth to be derived from ἄγος by which word is ſignified σέβασμα ἢ σεβάσμιος ἄξιον, *the act of worſhipping*, or *the thing worthy of worſhip and adoration.* Wherefore *Heſychius* deriveth both ἅγιος, and σεβάσμιος from ἄζω, *I adore, I worſhip.* Yea, moreover, which manifeſtly conduceth

to

to the worſhip of the dead, it is of a common original with ἱερ-
γ'ζειν, *to ſacrifice to the dead, to celebrate their funerals*, and with
ἐνάγισμος, *a celebrating of funerals*, * *ſacrifices for the dead.* Fur-
thermore (that I may adde this alſo, by the good leave of the
Reader & without the aſperſion of being over-prolix) it might
come to paſſe that the name ἅγιος *Saint*, to the common people
of the *Grecians* (for we may obſerve examples amongſt us of the
like uſe of words, in a wrong ſenſe, by the vulgar ſometimes)
ſhould ſeem to ſound, though falſely, δι' ὃν ἐυχαὶ ἡμῶν πρὸς Θεὸν ἄ-
γονται, *him by whom our prayers are offered to God* that is, προσα-
γωγέα, *an Uſher and Interceſſeur with God*; as *Gregory Nazian.*
calleth Chriſt the Lord; according to that of the Apoſtle to the
Epheſians 2.18. Δι' αὐτοῦ ἔχομεν προσαγωγὴν πρὸς τὸν πατέρα, *Through
him we have acceſſe unto the Father.*

Chap. 14.

* *Soul-Maſſes.*

Whatſoever it were, this appeareth out of the teſtimonies al-
ready brought, that by the uſe of this very word, it was at that
time diſcerned, that that ſuperſtition towards the Saints departed
this life, was nouriſhed & cheriſhed. Which, that it might by all
means and policy be hindred, the uſe of the aforeſaid word ἅγιος
was forbidden: not indeed ſimply and univerſally as our Adverſa-
ries falſely alleadge; but onely in naming of Temples which were
dedicated to the memory of the Apoſtles and Martyrs. For the
taking away of that errour as it ſeemeth, whereby it was belee-
ved either that thoſe were places of approaching to God by the
interceſſion of the Martyrs, or conſecrated to the worſhip of
them whoſe names they did bear: Therefore inſtead of the ſir-
name Ἁγίων, it ſeemed fit to put in place thereof that of *Apoſtles*
and *Martyrs*, indeed, no leſſe honourable: whether with mature
conſideration and advice, he may beſt judge, who hath well and
throughly looked into all the circumſtances of that time, and rea-
ſons of the action. In the mean time, it nothing detracteth from
the virginity or purity of the Church, if (haply) ſometimes in
ſuch things which belong to the way and manner of the doing of
a thing, it ſhall not ſo wiſely judge of things. For it is no matter
of neceſſity, that ſhe who is chaſte, perpetually either do, or ſpeak
wiſely. For the like reaſon, in a manner, the word *Prieſt* for E-
vangelicall Elders, *Sacrifice* for the Sacrament of the Euchariſt,
(to omit other the like inſtances) are commanded not to be uſed,
in very many Reformed Churches. And not indeed altogether

Chap. 14. raſhly, except (as it ſeemeth to ſome) the name *Miniſters*, inſtead thereof, be not a name fit enough: by which, although they who exerciſe a ſacred Function may be called rightly and by warrant of the Scripture; yet thereby are not Elders ſufficiently diſtinguiſhed from Deacons. Should we not therefore rather have called them by the Apoſtolick name [*Elders*] if we had been unwilling to call them *Prieſts*? But theſe things are fitter for another place.

Furthermore, the Cry of this Angel ſounded, not onely in the Eaſt, but alſo in the Weſt, though the Pope of *Rome* ſtormed at it; not indeed with a full mouth, as there, yet with a publick and ſolemn voice. Firſt, in the year 790 in the Synod of *Franckford* under *Charls* the Great of almoſt 300 Biſhops beſides Abbots and others; Where the worſhip and adoration of Images, together with the ſecond Councel of *Nice*, which had eſtabliſhed it, and which Pope *Hadrian* abetted and approved by his Legates, are condemned. And again in the Synod of *Paris*, in the year 825, aſſembled by the commandment of *Lewis*; wherein it is at large declared, as well by Divine authority, as by the judgement of the Fathers, that the adoration of Images is a wicked and ungodly thing, & that the Synod of *Nice* was to be rejected as guilty of ſuch ſuperſtition. Adde hereunto the Commentary ſent from *Charles* the Great, to Pope *Hadrian* the maintainer of Idols, after that Councel of *Frankford*; that here alſo thou mayſt acknowledge that the Angel flew in the height of heaven. And ſo far have we perceived the exhortation of the firſt Angel. Now let us hearken to the cry of the ſecond.

In Catal. teſt. ver. edit. 1608. *pag.* 1123.

The ſecond Angel proclaimeth, that *Rome* was turned from the City of God into *Babylon*, for her filthineſs and multitude of idolatries, with which having deſpiſed the exhortation of the firſt Angel, ſhe had not onely defiled her ſelf, but was alſo become the Author and Preſident to all Nations, within her compaſs, that they ſhould do the ſame which She did; for which cauſe becoming now throughly liable, by reaſon of her impenitency, to the Divine judgement ordained againſt all idolaters, She was not to be any longer born withall, but by an irrevocable Decree to be deſtroyed and cut off; and that the preparation to that deſtruction is incontinently and continually made even from this cry.

And the company of the *Albigenſes* and *Waldenſes* appear indeed to be the Miniſters of this cry, partly by word, partly by deed;

deed; as being the firſt of all mortall men who proclaimed the Church of *Rome*, for her Idolatrie and myſticall whoredome, to be the *Apocalyptick Babylon*; and they (the very ſame) alſo began her ruine; for as much as ſhe being thus detected, forthwith a great multitude of men began to deteſt her, and privately, through all the Provinces of her dominions, to revolt from her; beſides, her authoritie was thenceforth dayly more and more weakened; and then the ruine began to appear, which ſhall not ceaſe, untill at length it be come to the burning of the Citie it ſelf. In a word, from the cry of this Angel, there began incontinently, as it were, a muſtering of holy Souldiers for the overthrow of *Babylon*. Chap. 14.

Babylon is fallen, is fallen. Verſ. 8.

As if he ſhould have ſaid; now the foundations of the ruine of *Babylon* are laid. For from this time the preparation of waging warre againſt her ſhall be undertaken. He alludeth to that of *Eſay, Chap.* 21. 9. Who in the very ſame words, upon the like, or little different, occaſion of things, related the deſtruction of that old Babylon, not then come to paſs; but as here, the foundation of things being laid, he foretold that it ſhould moſt certainly come to paſs. For as much as *Eſay* uttered his propheſie, as the Chronologie ſheweth us, at the ſame time, wherein the *Medes* being about at length to deſtroy *Babylon*, gained their own libertie; and having built the Citie *Ecbatane* under their new King *Deioces*, they laid the foundation of that Kingdome which proved fatall, both to *Ninus*, and to Babylon.

——*Becauſe ſhe had made all nations drink of the wine of the poyſon of her fornication.*

With the wine of the poyſon of her fornication, that is, beſotted them with philtres, being poyſoned wine. For Θυμὸς, here, hath not the force of *anger* or wrath, but as it is uſed by the Seventy, *poyſon*; that is, they would have it equivalent to the *Hebrew* word חמה, which one while ſignifieth *anger*, another while *poyſon*. Hence it is, that in the Seventy, *Deut.* 32. 33. Θυμὸς δρακόντων ὁ οἶνος αὐτῶν, καὶ θυμὸς ἀσπίδων ἀνίατος, that is, *their wine is the poyſon of Dragons, and the cruel venome of Aſps.* Likewiſe *Job* 20. 16. Θυμὸν δρακόντων θηλάσεται, ἀνελοῖ δὲ αὐτὸν γλῶσσα ὄφεως, that is, *he ſhall ſuck the poyſon of Dragons, the Serpents tongue ſhall ſlay him.* And *Pſal.* 58. Θυμὸς αὐτοῖς κατὰ τὸ ὁμοίωσιν τοῦ ὄφεως, *their poyſon is like the poyſon of a Serpent.* See alſo, if thou pleaſe, *Deut.* 32. 24.

Job

Chap. 14. *Iob* 6.4. Yea and whereſoever in the Old Teſtament the ſignification of *poyſon* happeneth to be mentioned, thou ſhalt ſee it expreſſed, not (above once onely) otherwiſe, then either with this, or the word χολῆς.

But there is a twofold mention made, in the *Revelation*, οἴνου τοῦ θυμοῦ, or *of ſuch like poyſoned wine:* οἴνου τοῦ θυμοῦ τῆς πορνείας, *of the wine of the poyſon of her fornication*, whereby, as I ſaid, the amorous poyſon or philtre is ſignified (according to which the ſame is called, *Chap.* 18.23. by an uſuall word, for that purpoſe, φαρμακεία, or *veneficium*, *poyſoning* or *ſorcerie*) and οἴνου τοῦ θυμοῦ τῆς ὀργῆς, *of the wine of the poyſon of wrath*, which is a potion for thoſe that are to ſuffer torment. For (truly) by the former hath the holy Ghoſt expreſſed *the allurement of ſpirituall fornication*; out of the cuſtome of harlots provoking love by their philtres: this latter hath alluſion to the manner of the Jews, who were accuſtomed to give to thoſe who were to be puniſhed by death, a cup of wine, with which there was mixt Myrrh or ſome other bitter drug of that kind, that they might bring them into a ſenſleſs ſtupiditie. For that cauſe they are ſaid to have offered to our Saviour, while he was hanging on the Croſs, ſuch a like potion: but he refuſed to drink it, *Matth.* 27.34. *They gave him*, ſaith the Evangeliſt, wine μετὰ χολῆς μεμιγμένον *mingled with gall*, that is, οἶνον τοῦ θυμοῦ. For χολὴ and θυμὸς are equivalent. Now the Evangeliſt by the word χολὴ, hath ſet forth, in the general, a *bitter ſpecies* according to the uſe of the Seventy (with whom even *Wormwood* is named χολὴ) this *Mark* recordeth to have been *Myrrh*: *And they gave unto him to drink*, ſaith he, *wine mingled with Myrrh*. *Myrrh* indeed in *Hebrew* מור, in *Syriack* מורא, hath its name from extreme bitterneſs. And hence it cometh to paſs, as it ſeemeth that the Prophets, in ſetting forth deſtructions, ſo often uſe the parable of the *Cup*: as that which was wont to be offered to them which were to die, according to the cuſtome of the Nation. This was the cry of the ſecond Angel, whom preſently the third followeth. What new admonition he yet further addeth, let us attentively hear.

Mark 15.23.

The third Angel proceeding further then the former two, admoniſheth the worſhippers of the *Beaſt*; how fearfull a danger hangeth over their heads, if they yet hold on in following him: and therefore he perſwadeth them, that caſting off all delay, they thenceforth withdraw themſelves from his fellowſhip, that ſo by this

this means they may provide for their own ſalvation; for they cannot be ſaved, who hereafter ſhall adhere to him. Which cry (ſurely) the moſt famous of all the reſt, was accompliſhed moſt happily in the former age by the means of *Luther*, and his companions and ſucceſſours. Upon which that notable reformation of the Church, which we ſee, hath followed; men not now ſingly, as came to paſſe at the voice of the foregoing Angel, but by whole Provinces and Tribes, at once, every where ſhaking off the yoke of the Beaſt, for the vindication and reformation of Religion. Chap. 14.

And the third Angel, ſaith he, *followed them* (that is the former two) *ſaying with a loud voice, if any man ſhall worſhip the Beaſt and his Image, and ſhall receive his mark in his forehead, he ſhall drink of the wine of the wrath of God* (τῦ οἴνυ τῦ θυμῦ) *which is mingled with pure wine in the Cup of his wrath, and ſhall be tormented with fire and brimſtone in the preſence of the holy Angels, and in the preſence of the Lambe; and the ſmoke of their torment doth aſcend up for ever and ever, and they have no reſt day nor night, who worſhip the Beaſt and his Image, and whoſoever receiveth the mark of his name.* Verſ. 9.

A terrible deſcription of a dreadfull puniſhment, the like unto which the compaſs of the whole Canon ſcarce hath; ὄινῳ τῦ θυμῦ τῆ ὀργῆς, is that potion of puniſhment accuſtomed to be given to thoſe that were to be put to death, as at the 8. *verſe* we ſhewed. *Meer wine*, that is not allayed with water, doth more powerfully intoxicate, and yet more, if divers kinds of wine be mingled: ſuch therefore would ſome have to be underſtood by theſe words κεκερασμένυ ἀκράτυ, that is, *of mingled wine*; ſith otherwiſe he ſhould ſpeak contradictions. But I am of opinion, rather, that ἄκρατον κεκερασμένον, is the ſame with pure wine mixt with Myrh Gall, Frankincenſe, or the like drug of bitter taſte, which was uſed in the Cup of *Malediction*, as the Jews called it; according to the cuſtome of the Nation; and alluding to that of *Pſalme* 75. 9. according to the Seventy, ποτήριον ὸ χειρὶ κυρίυ οἴνυ ἀκράτυ πλῆρες κεκεράσματος. Where the *Chalde* hath: *the Cup of malediction in the hand of the Lord, and ſtrong wine, full with the mixture of bitterneſs, thereby to take away the underſtanding of the wicked.* For we have ſaid, that that potion was given, that the uſe

of

Chap. 14. of Reaſon might be taken away from him that was to die. Now for that which the *Septuagint* have, οἶνος ἀκράτου, in *Hebrew* it is יין חמר *Vinum rubens, red Wine*, to wit, which had not loſt its colour by mixture of water. For the Wines in the holy Land were red. The other parts of the deſcription are manifeſt in themſelves.

But it will here be neceſſary, a little, to obſerve the degrees of this threefold crie, and how the latter exceedeth the former in grievouſneſs. For, the firſt Angel admoniſhed of the duty, alone, of worſhipping God rightly according to the preſcript of the Goſpel; he upbraided them not with the fault committed on this part. The ſecond proceeded further, and threatneth the crime of ſpirituall fornication, and that to be puniſhed by death and deſtruction inevitably: but that which he doth threaten, as yet pertaining onely to *Babylon*, as the principall cauſe of the crime, and not as yet to her partakers. But the third, it being come to the height, denounceth horrible and grievous torments, and thoſe to have neither end nor any eaſe, to the whole train of the Beaſt, and to all which ſhall abide under his juriſdiction. It followeth;

Verſ. 12. *Here is the patience of the Saints. Here are they who keep the Commandments of God, and the faith of Jeſus.*

As if he ſhould have ſaid this cry ſhall be the touchſtone, of proving as well the patience, as the obedience of the Saints. Of the patience (ſurely) if reſting in the expectation of ſo terrible a puniſhment, and ſuch as ſhall recompence all the delay, they ſhall be nothing troubled with the ſo long proſperitie of the Beaſt, nor be any whit dejected in their minds at that madneſs of perſecution wherewith the refractory, and diſobedient to his government, ſhall be aſſailed: and of obedience to the Commandments of God and the faith of Jeſus, if having heard this threatning, without further delay, they withdraw themſelves from the communion with the Beaſt, and renounce his Image and Mark. *Theſe are they who keep the Commandments of God, and the faith of Jeſus*, that is, which rightly and Evangelically worſhip God in the faith of Jeſus Chriſt: and therefore not unworthy to be called by the name of profeſſours of the Goſpel.

So the Virgin-Church having obeyed the threefold admonition, the vindication of her againſt her enemies followeth, under the type of *Harveſt* and *Vintage*; which once being finiſhed, the bleſſed

bleſſed reward of the juſt is no more deferred, as that denunciation from heaven beareth witneſs, premiſed to the deſcription of both. Chap. 14.

I heard, ſaith he, *a voice from Heaven, ſaying unto me, write, Bleſſed are the dead which die in the Lord, from henceforth: yea, ſaith the ſpirit, that they may reſt from their labours; and their works do follow them.* Verſ. 13.

I know very many referre this heavenly declaration to the former, as it were to comfort the Saints now to ſuffer all grievous things, from the Beaſt provoked by the precedent voice. Of which opinion lately alſo I my ſelf was. But now having weighed the matter more exactly, I incline to think rather that it ſhould be referred to the matters following, as it were a warning of the reſurrection and judgement preſently ſucceeding under the ſeventh trumpet; the preparation of which ſhould begin to be taken in hand in the next viſion. So that that may be called, *ἀπ' ἄρτι from this time*, not in reſpect of the matter exhibited in the former viſion; but the next following to be exhibited, upon which immediately, the reſurrection of the dead and the judgement ſhould follow. As if he had ſaid: Now it is come to that which onely remaineth to be fulfilled, to that time wherein *the dead in the Lord* ſhall be raiſed up to a bleſſed life. For in the Goſpel of *Matthew* 23. the laſt *verſ.* the Lord ſaith to the Jews: *You ſhall not ſee me, ἀπάρτι untill you ſhall ſay, Bleſſed is he that cometh in the name of the Lord*, that is, not from the moment of time wherein he had ſpoken theſe things, but from the time of the Paſſeover, which he went then to celebrate: after which he no more offered himſelf to be ſeen publickly of the Jews. Now the reaſon moving me ſo to think, as I ſay, is threefold. Firſt becauſe I remember not that any where in the ſacred Scripture, the day of death, but onely the day of reſurrection and judgement is named a *day of reward*. Secondly, the denunciation from heaven, with a commandment to write, ſeemeth not to be uſed, but to ſhew ſome notable importance of matters. Certainly ſuch like commandment is no where elſe to be found, except in the beginning of the whole Propheſie. To conclude, if good attention be given to this thing declared, in ſenſe it altogether agreeth with that at the ſounding of the ſeventh Trumpet, *Chap.* 11. when the time is ſaid to be come, wherein *the cauſe of the dead* (to wit Verſ. 18.

for

Chap. 14. for Christ) *shall be judged, and that God should give reward unto his servants the Prophets, and to the Saints, and to them that fear his name small and great, and should destroy them which destroy the earth.* So here, *Blessed*, saith he, *are the dead from this time, which die in the Lord, that they may rest from their labours*, that is, henceforth they shall lead their life void of the former evils and calamities (whereby surely is intimated their freedome from enemies and Tyrants) *and their works do follow them*, that is, they shall obtain a moist blessed reward of all their sufferings and good deeds.

In the mean while, this interpretation being admitted, I change nothing of the sense of the words οἱ ἐν Κυρίῳ ἀποθνήσκοντες still understanding them with the followers of the former opinion, not of any whosoever dying in the faith of Christ but specially of the Martyrs, who have given their lives for Christ (for of such consisteth the first resurrection) so that I think it may be rendered with *Beza*, *Who die for the Lord, or for his sake.* Even as *Ephes.* 4. 1. Δέσμιος ἐν Κυρίῳ, *Prisoner in the Lord*, is *Prisoner for the Lord*; to wit, the same that Δέσμιος τοῦ χριστοῦ. *Chap.* 3. 1. In which same sense the ancients (as out of *Tertullian* is gathered) took that, 1 *Thess.* 4. 16. *The dead in Christ shall rise first*, that is, the Martyrs, which have been put to death for the confession of Christ. Thou maist see him *de anima c.* 55. For as much as it is known, that with the *Latines* the *Ablative*, and with the *Greeks* in like manner the *Dative*, which otherwise signifieth the instrument and manner of doing, doth also expres the cause, for which or wherefore; as *verberat odio*, he beateth for hatred, *invidiâ pulsus est*, he is driven away for envie, and the like. Now since the *Hebrews* declare this *Ablative* or *Dative* by the *prepositon* ב, and in imitation of them, the *Greek* Scripture by Ε Ν, thence it cometh to pass that Ε Ν, also there signifieth the cause for which. Indeed this signification is more rare with this *particle*, but I doubt not but a diligent observation will afford more examples, then I have now in a readinesse.

So much for the declaration from heaven. Now let us search out the meaniug of the couple of visions, before which we have said it is premised, as farre forth as we may in a future thing, and with the modesty and sobriety beseeming us: and first of the *Harvest*, wherein the first degree towards the consummation is laid.

And

And I ſaw, ſaith he, *and behold, a white cloud*; *and upon the cloud one ſitting like the Sonne of man, having on his head a golden crown, and in his hand a ſharp ſickle.* 15. *And another Angel went out of the Temple, crying with a loud voice, to him that ſate on the cloud, thruſt in thy ſickle and reap, for the time of reaping is come, becauſe the harveſt of the earth is ripe.* 16. *And he that ſate upon the cloud thruſt in his ſickle on the earth, and the earth was reaped.* Chap. 14. Verſ. 14. &c.

The name of *Harveſt* comprehendeth three things; the cutting down of corn, the gathering it, and the threſhing it. Whence it cometh to paſs that it frameth a two-fold parable in holy Writ, and of contrary ſenſe; one while of *ſlaughter and deſtruction*, as it were of cutting down and threſhing; another while of *reſtoring and ſafety* according to the property of gathering. An example of the former is obvious in *Jeremy. Chap.* 51. 33. where he ſaith thus of the overthrow of *Babylon: The daughter of Babylon is a threſhing floor, the time of her threſhing is come: Yet a little while and the time of her harveſt will come.* Likewiſe of *Eſay, Chap.* 17. 3. Of the deſtruction of *Damaſcus*, and the overthrow of *Iſrael* by *Tiglathpeleſar: The fortreſſe ſhall ceaſe from Ephraim, and the kingdome from Damaſcus, &c.* ver. 5. *And it ſhall be as when the harveſt man gathereth the corn, and reapeth down the ears with his arm.* But an example of the latter is ſcarſly to be found any other where ſave in the New Teſtament. *The Harveſt*, ſaith our Saviour, *is great, but the labourers are few.* Yet there are ſome, who from this underſtanding do interpret that complaint of *Iſrael* in *Jerem.* 8. 20. *The Harveſt is paſt, the Summer is ended, and we are not ſaved*; that is, the time is paſt wherein we thought we ſhould be ſaved, and we are not ſaved. But whether of theſe the *Harveſt* in this place repreſenteth, let us trie out if we can, by the order of things done, which otherwhere the holy Ghoſt hath repreſented concerning the ſame times of the Church. *Luke* 10. 2.

The *treading of the winepreſs*, which is performed in the Vintage ſucceeding this *Harveſt*, that it is the ſame with that bloudy ſlaughter executed by him that ſitteth upon the white horſe, *Chap.* 19. 11. is manifeſt out of that which is added to the deſcription of the ſame horſeman, *v.* 15. *He it is which treadeth the winepreſs of the fierceneſs and wrath of Almighty God.* And now this

Chap. 14. this being granted and ſet down, it muſt needs be, that the propheticall parables, which together immediately prevent both, and no other viſion coming between, either ſet forth the ſame matter, or if divers, yet notwithſtanding by ſome means conjoyned and tied together. Since therefore here that *Harveſt* goeth next before the Vintage; and there the preparation of the marriage of the Lambe, together with the deſtruction of *Babylon*, goeth next before that cruell ſlaughter: it muſt needs follow, that either that preparation or deſtruction are the *Harveſt* which we ſeek, or belong to the ſame with the *Harveſt*, or the *Harveſt* with them.

If we ſhall ſay the deſtruction of *Babylon* is the *Harveſt*, that would as well be agreeable enough to the nature of the type which doth ſignifie the *cutting down and threſhing*; as alſo eſpecially it would agree to the example of *Jeremy* foretelling the fall of old Babylon alſo by the ſame figure. The place is that which
Jer. 51. 33. I cited a little before: *The daughter of Babylon is as a threſhing floor, the time of her threſhing is come: Yet a little while and the time of her Harveſt will come.* Moreover ſince both, as well the Harveſt as the Vintage, for as much as they make an end of the year, ſetteth forth the end and conſummation of things; but the Harveſt goeth before the Vintage in time: therefore, if it had been plainly known, that both ſerved to ſignifie the conſummation of the Romane Tyranny; ſurely the *Harveſt* might very fitly ſet forth the overthrow of the City it ſelf, as it were the firſt fruits of the full deſtruction; the *Vintage* ſucceeding the Harveſt, the ruine of the whole Kingdome of the Beaſt not any long diſtance following it.

Neither indeed is there any thing that might let this accommodation, but this one, that the deſtruction of *Babylon*, is not upon triall found out to go next before that cruell ſlaughter expreſſed alſo by the repreſentation *of vintage*, *Chap.* 19. as hitherto we have preſuppoſed, but another event of things (as it ſeemeth following the deſtruction of *Babylon*) to wit, *the preparation of the marriage of the Lambe, or the adorning of his Bride.* Shall not therefore the *Harveſt* be to ſignifie that preparation, or (if this agree not) ſome matter to be therewith done? But thou wilt ſay, what manner of preparation is that of the Bride? or what is that which is to be done together therewith? Surely, I

yet

yet ſee not, what other thing that preparation of the Bride can be but that converſion and gathering together of Iſrael, now for ſo many ages expected; of that Iſrael, I ſay, which long ſince (according to the parable of our Saviour) being invited to the marriage of the Kings Son, refuſed to come; but now at length, being ready and prepared, will haſten thereunto. For the Gentiles cannot ſeem to be called that Bride, ſince they now (long ago) and for many ages have been eſpouſed to Chriſt. Therefore they are the Jews, who as yet are expected to come to be the Lambes wife. Now together with this converſion and return of Iſrael (whereby ſhe ſhall be choſen into the Virgin company of the Lambe, & made a part thereof) there ſhall be joyned the cutting down, or overthrow of the Turkiſh Empire: according to that which is read at the ſixth phyal, but in another figure, *The waters of that great river Euphrates are to be dried up, that the way of the Kings of the Eaſt may be prepared.* For the time of this phyal moſt directly agreeth to the time of the preparation of that Bride; ſince that even as that phyal is ſet between the overthrow of *Babylon*, & the laſt ſlaughter of the enemies; ſo this phyal cometh in the midſt between the phyal which is poured out upon the throne of the Beaſt, and the laſt phyal: for the Church of Chriſt as by the converſion of Iſrael it will prove, as it were double: ſo, either part, it ſeemeth, ſhall have a proper and peculiar enemy, at that time: the former, the *Romane Beaſt* of an uncircumciſed original; this latter, the *Muhammedan Empire* of a circumciſed ſtock, and ſprung from *Iſmael*, ominous to the generation of *Iſaac*: the overthrow of both being to be accompliſhed under the coming of Chriſt why then may not the *Harveſt* ſerve for the repreſentation of this, and the *Vintage* of that?

Chap. 14.

Matth. 22.

Chap. 16. 12.

Moreover, that propheſie of *Joel*, whence either repreſentation, as wel of *Harveſt*, as of *Vintage* is taken, though it give not much ſtrength, yet at leaſt it will yeeld ſome kind of colour to this interpretation of *Harveſt*. For it is manifeſt, even out of the firſt words of that propheſie, that (there) the time of Iſraels converſion is handled. *In thoſe dayes*, ſaith he, *and in that time in which I ſhall bring again the captivity of Juda and Ieruſalem; 2. I will gather together all Nations into the valley of Iehoſaphat, & I wil plead with them there for my people and mine heritage Iſrael, whom they have ſcattered among the Nations, and parted my land.* Then

Joel 3. 1.

Chap. 14. it followeth, in the *typicall deſcription of the warlike preparati-
* *Hypotypoſi.* on: *Put ye in the ſickles, for the harveſt is ripe: come and get you*
Chap. 13. *down; for the preſſe is full, the fats overflow, for their malice is great.* Howſoever therefore, in this application of the figure of *Harveſt*, we may obſerve this, that the matter to be done is ſuch, that both the notions of harveſt as well of *cutting down and threſhing*; *as of gathering*, may agree unto it; this, on the behalf of Iſrael to be gathered into the barn of the Church; that, of the ſlaughter of the enemies, to come to paſſe joyntly therewith; yet notwithſtanding, ſince the laſt vindication of the Church againſt the enemies is here handled, therefore I am altogether of opinion, that the notion *of cutting down and threſhing*, is to be preferred.

But whatſoever the *Harveſt* may be ſurely the deſcription pro-
* *Auſpicem.* veth, that the Lord thereof, & the* Author of the reaping ſhould be Chriſt himſelf the King. For is there in the whole Scripture attributed to any King, beſides him, that title of *the Son of Man with a cloud* for his Chariot? So that it is in no wiſe ſafe, in my judgement, to wreſt that to any other meaning. It ſeemeth rather from hence to be gathered, that the power of the Divine Majeſty in accompliſhing that *Harveſt*, as alſo in the next enſuing *Vintage*, ſhall be more conſpicuous & notable, then hath happened in any works hitherto; *viz.* of thoſe which are done in the names onely of Angels. Hitherto we have gueſſed at the meaning of the *Harveſt*; let us proceed now to the *Vintage*; which, as in the ſeaſons of the year it is accuſtomed ſo here; for order, it is agreeable to reaſon that it follow the *Harveſt*.

Verſ. 17. *And another Angel came out of the Temple which is in heaven, he alſo having a ſharp ſickle.* 18. *And another Angel came out from the Altar, which had power over fire; and cryed with a loud voice to him that had the ſharp ſickle, ſaying, Thruſt in thy ſharp ſickle; & gather the cluſters of the vine of the earth; becauſe her grapes are fully ripe.* 19. *And the Angel thruſt in his ſharp ſickle into the earth, and gathered the vine of the*
* *lacum.* *earth, and caſt it into the great* winepreſſe of the wrath of God; and the wine-preſſe was troden without the City, and the blood came out of the wine-preſſe, even unto the Horſe bridles, by the ſpace of one thouſand and ſix hundred furlongs.*

This is the deſcription of the *Vintage*. At the interpretation whereof we ſhall ſo much the more certainly level, by how much the

the ſignification of the parable is here leſſe doubtfull, and the deſignment of the treading of the cluſters of grapes more plain. For truly *the treading of the vintage* in parabolical Scripture conſtantly ſignifieth, *a cruel, bloody, and deadly ſlaughter*. This firſt. Furthermore, that this ſlaughter here handled, is the ſame with that great ſlaughter, *Chap.* 19. (as a little before I ſhewed) thoſe words concerning the *treading of the wine-preſſe of Gods wrath*, added to the deſcription thereof, do declare. Therefore it will be the ſame (alſo) with *the War of that great Day of God Almighty*, at the laſt phial. With which that that deadly ſlaughter *Chap.* 19. is the ſame, this putteth it out of doubt, that either of them is the laſt ruin of one and the ſame enemy. For each of them is to fall (at the laſt upon the Beaſt, the falſe Prophet, and their confederates. But their laſt ſlaughter can be but one. Now if our vintage ſhall point out the ſame ſlaughter with them, it muſt needs fall upon the ſame enemies with them; and conſequently, upon the Beaſt and falſe Prophet. The *vine* therefore, or *vineyard of the earth*, whereof here is mention, is the dominion of the Beaſt. The *grapes ripe* for gathering, are the followers of the Beaſt ſwelling with bloud-guiltineſs, ripe for judgement. To conclude, the * *veſſel* or *wine-preſſe*, is the place of ſlaughter. The ſame (to wit) which at the ſeventh phial being interpreted, in Hebrew, is called *Armageddon*; haply, becauſe there, at the univerſall ſlaughter of the Beaſt, the troops or bands ſhall be deſtroyed. For * *Arma* חרמא ſignifieth *deſtruction*; *Gedon* or *Geddon* גדון *a troop, or army*, or *their Army*. * *He gathered them*, ſaith he, *into a place which is called in Hebrew Armageddon* (the books of *Plantines* printing are with a ſingle ד *Armagedon*;) *and the ſeventh Angel poured out his phial into the aire; and there came a great voice out of the Temple of heaven, from the throne, ſaying, It is done.*

Chap. 14.

Chap. 19. 15.

* *lacus.*

* See *Druſius Praterit. lib.* 10. *pag.* 434.

Chap. 16. 16

But now, where this *wine-preſs*, or place is like to be, for treadding of the grapes, is yet in the number of Gods ſecrets, & therefore not by us too curiouſly to be ſearched into, much leſs determined, untill either the event it ſelf ſhall manifeſt it, or that the ſtate of things nearer thereunto, ſhall haply yeeld us ſome mark or ſign to gueſs thereby. Yet this we may lawfully, without the reprehenſion of raſhnes, give notice of, *viz.* that out of ſo exact a dimenſion of the ſpace through which the ſlaughter ſhould extend it my ſeem, the holy Ghoſt pointeth his finger to ſome ſuch Regi-

Chap. 14. on, as may extend a *thousand & six hundred furlongs in length*. For by so many furlongs, he informeth us the slaughter shall be made without the *city*. that is, if I be not deceived, in the Region or Dominion of the *city*. Hence it cometh to passe, that some, by that circuit, think the holy Land is meant, as which comprehendeth exactly so many furlongs in the length thereof, that is, 200 *Italian miles*, but not above 160 *Grecian*; which that it is the length of the holy Land, *Jerom* relateth in his Epistle to *Dardanus*. For the *Grecians*, say they, measured their miles by ten furlongs, every of which was an hundred paces; now a pace (which they cal *Orgyia*, *a fathome*) is six *Romane* feet; so that in the whole, a *Grecian* mile contained 6000 *Romane* feet. On the contrary, the *Romanes* define a pace by five foot, a furlong by 125 paces, a mile by eight furlongs, that is, onely 5000 foot. Whence it cometh to passe, that the *Grecian* mile, although it agree with the *Romane* in the number of 1000 paces, yet it is greater by a fifth part then the *Romane*. By which means, 200 *Romane* miles, make not above 160 *Grecian*. This is the summe of the account. Furthermore, this addeth no little weight to the conjecture that the name of the place is expressed by the *Hebrew* word *Armageddon*, as if it were to come to passe in the land of the *Hebrews*. But by what means shall this be brought to passe? Surely, to those that conceive Antichrist shall come out of the East, this opinion is easie and clear enough; but to us not so; except any one haply may think it likely, that the false Prophet, after the overthrow of *Rome*, shall remove into the East, and seat himself there. Indeed there are some of the servants of the Beast [themselves] who affirm this; to wit, that the Pope of *Rome* shall have his Seat at *Ierusalem*, before the last day of judgement. For indeed it cannot be affirmed, with any likelihood of truth, that the Beast, his affairs at home in the West being in such a like state and danger, as is supposed, should again (as long ago in the expedition to *Ierusalem*) lead an army into *Palestine*, leaving so many enemies at his back; & there at length receive an utter overthrow. Moreover, lest we who affirm Antichrist to be in the West, should fall short in our conjecture, of thē who affirm him to be in the East there is a place, likewise, near at hand, to which the said number of furlongs (in like manner) agreeth; for instance, *Stata della Chiesa*, or the large possession of the *Romane* Church, which from the Citie of *Rome*, to the further-

furthermoſt mouth of the River *Po*, and the mariſhes of *Verona*, is extended the ſpace of 200 *Italian* miles, that is, 1600 furlongs. Chap. 14.

But whither go I? let us ceaſe to be (as haply hitherto we have been) too curious. Let us deſcend to other matters, which will be more worth our labour. And ſo let the Reader firſt liſten to this; that, here, the Cutter of the cluſters of the Vine, is not the ſame with the Treader of the wine-preſſe; but as the functions of the grape-gatherer and the Treader of the winepreſſe are ſeveral, ſo alſo they have ſeverall workmen; for the grape-gathering, or cutting of the cluſters, an Angel furniſhed with a Vine-dreſſers ſickle; for the treading, Chriſt himſelf the King, accompanied with a heavenly troop of horſmen. Which out of the viſion, *Chap.* 19. (which I have ſo often cited) may evidently appear. For there *John ſaw heaven opened, and behold a white horſe, and he* Verſ. 11. *which ſate upon him was called faithfull and true, and with righteouſneſſe he judgeth and maketh warr* —— 13. *and he was clothed with a veſture ſprinkled with bloud* (with the bloud of grapes) *and his name is called The Word of God. And the armies which are* 14. *in heaven followed him on white horſes, and clothed with ſilk white and clean: And out of his mouth goeth a ſharp ſword, that with* 15. *it he ſhould ſmite the nations: for he ſhall rule them with a rod of iron; and he it is who treadeth the winepreſſe of the fierce wrath of God Almighty* —— *&c.* Can any thing be more plainly ſpoken? And furthermore in the context, to which we give light according to our abilitie, it is no where ſaid, that the Angel who gathered or cut the cluſters of grapes, that the ſame alſo did tread the winepreſſe; but onely, that he caſt the cut cluſters of grapes into *the winepreſſe*. Which being done, *the winepreſſe is troden without the City*. Aud by whom but by Chriſt the King coming forth of heaven with his heavenly troop of horſemen? That in truth, is it, which the holy Ghoſt would ſignifie, by the mentioning of *horſes* immediatly added: *and blood*, ſaith he, *came out of the wine-* Verſe 20. *preſſe even to the horſe bridles*. For, wherefore is that concerning horſes inſerted, unleſs that by this token he meant to give notice, that the winepreſſe ſhould be troden by him, to whom that company of horſmen belonged.

That therefore I may comprehend the matter in few words; this is the ſumme of that viſion of the vintage. The Angel the Vintager, with the help of the Saints, the command over whom,

Chap. 14. for the effecting of this buſineſs, is committed to him, ſhall lop and cut away the cluſters of grapes belonging to the Beaſt; and by that his cutting off, ſhall cauſe them to be gathered together into *Armageddon*; and being gathered together, the *Lord Ieſus* ſhall tread them at his coming: according to that of *Paul*, concerning the *man of ſinne* (which is this ſelf-ſame Beaſt) that he ſhall be deſtroyed by the Lord, ἐν ἐπιφανείᾳ τ παρυσίας αὐτ, *With the brightneſs of his coming.*

2 *Theſſ.* 2 8.

Now both as well the *Harveſt*, as the *Vintage* is obtained by prayers: the Harveſt (as it ſeemeth) by the prayers of the Church univerſally: for the Angel which there beareth the perſon of the ſuppliants, is ſaid to come (in the generall) out of the Temple: but the vintage (rather) by the prayers of the Martyrs and Confeſſors againſt whom the wicked ones exerciſed cruelty, with ſlaughters and torments, and ſacrificed them to Chriſt; wherefore the Angel which calleth for this, cometh out of the place where the Altar ſtandeth, and is ſaid *to have power over the fire*, even the fire of Martyrdome. For that is commonly known that the blood of the Martyrs cryeth to God for revenge. For ſurely the Scripture very frequently witneſſeth, that the divine power will neither beſtow proſperity upon the Church nor inflict puniſhment upon their enemies without their prayers. So, at the prayers of *Daniel*, the captivity of Babylon is ſet at libertie. And in the parable concerning the widow wearying the unjuſt Judge with her clamours, the * application is, that God in like manner conſtrained by the prayers of his Elect, will at length riſe up for the avenging of them. Adde hereunto, that, when the trumpets ſhould be ſounded for the deſtruction of *Rome*, the prayers of the Martyrs are firſt called into remembrance by God, at the incenſe-offering. Hear therefore, O Chriſt the King, and bring back to thy Fathers remembrance ſo many humble ſupplications of thy ſervants for the appearing of thy kingdom, ſo many groanings of the afflicted, and ſlain, for thy name ſake; and when the time that ſhall ſeem unto thee moſt fit, ſhall come, Ariſe thou then, reap the Harveſt, and gather the grapes.

Verſ. 18.

* *Apodoſis.*

Thus far Reader, I was able to proceed in this more large kind of interpreting, and no further. In the reſt which remain, I onely give Propheticall Eſſayes; to wit, *part of thoſe which three or four years ago I had communicated privately to my friends, upon moſt of the*

Apo-

Apocalyptick visions. Those whatsoever they be, Reader, I commend to thy candour; and beseech thee to make a favourable construction thereof; untill our good God Almighty shall bestow ability and leasure upon me, to finish these also in the same method with the former (except the judgements of learned and godly men shall prohibit me.) Moreover, know thou that in these I thought not fit to keep so strict an order of Chapters, but I have set the mysterie of Babylon before the vision of the vyals; which yet John *hath set after; whether because one of the Angels of the vyals had declared it? or because he would put it as a key for the opening of all the foregoing visions? it seemeth to be for both causes. But it is not fit for the Interpreter, every where, to keep the same order as the Historian doth.* Chap. 17.

Concerning mysticall Babylon, the head-City of the Apostacy of Christianity. Chap. 17.

THe Metropolis of * *Apostacy*, μυστήριον, or *mystical Babylon*, is the *City of Rome*, or, as we now call it, the *See of Rome*, being in times past the *Spouse* of Christ, become not onely an *Harlot*, but also μήτηρ τῶν πορνῶν, *the mother-City of Harlots*, that is, the head of the cities (Christian in name) spiritually committing fornication with her. Where, Reader I would have thee to observe even this first (because we are now *about the chief part of the Revelation) that the great and universall* Apostasie of the visible Christian Church, is not defined and set forth of the holy Ghost by any other heresies or errours, then that *spirituall fornication*, so much laid to the charge of ancient Israel also. This onely therefore as a * pole-star ought to be eyed by him whosoever would search out of the Records of Ecclesiastical affairs the beginning, progress, stay, and decrease of the Apostasie of Christianity; if he level at this mark that which is sought may even palpably be perceived; but if otherwise, he shall either fail, or be uncertain. For though this Babylon be guilty of other errours, yea heresies; (for it is no new thing, that harlots and whoors be infamous for other vices and crimes also) yet seeing the holy Ghost hath branded that great Apostasie of the visible Church with none of those, therefore they are to be accounted either symtomes onely of that Apostasie, or adventitious errours, and such as are alike common to other times and sects; or if the heresie shall haply be of great moment (as is that of justification and

* ἀποστασίας.

* *in ipsa arce*
* ἀποστασίαν.

* *Cynosura.*

Chap. 17. ſalvation to be hoped for by the merits of works) yet it is ſuch as which of late, and when the *Whoor* was now grown very old, hath been permitted by the juſt judgement of God; to enter into the Church, as it were. παλάιης δ μεγάλης ἀνθιμισθία, *a recompence of her great errour:* leaſt indeed, they who had ſo long and ſo obſtinately contemned the long ſuffering of God, and the preaching of the *Witneſſes*, afterward (as we read was provided againſt our firſt parents) *ſtretching out their hands, ſhould take of the fruit of the tree of Life and eating thereof ſhould live for ever.*

Rom. 1.27.

Gen. 3, 22.

Furthermore, Reader, this is ſingular in this place, nor to be paſſed over with a ſlight obſervation (of which, likewiſe, I adverti ſed thee before, in the *Apocalyptick Key*) to wit, that this viſion concerning the *great Whore* and the *Beaſt* bearing her, is opened to *Iohn* and us, by the Angel (contrary to his wonted manner) with a moſt plain interpretation: without doubt to this end, that by the benefit of the interpretation thereof, as being the chiefeſt viſion of all the reſt, the other myſteries contained in the *Revelation* hitherto indeed ſhut up, but depending upon it by a wonderfull artifice, might be revealed. Here therefore give all attention, and leſt the Angel ſhould take this pains in vain, as far forth as it concerneth thee, remember this right well, right well, I ſay; *viz.* That the interpretation of the Allegory or parable (ſuch as is this of the Angel) is not a new Allegory or parable. For what uncouth and unwonted thing ſhould this be; or more truly, what madneſſe of an interpreter? or what profit is there of interpreting an Allegory by an Allegory, or a parable by a parable? therefore, do not thou here look after I know not what ages of the world, or ſuch like imaginary things; but take the meaning of the prophetick Angel, according to the letter. ἁκ ἔτι ἀλληγορέυνθ, not as if he were *yet allegorizing*, but rather interpreting the meaning; knowing that it is thy part, not to open the meaning of the Allegory, as otherwhere it happeneth, but to apply its interpretation already given it, to the things themſelves.

To which application, as far forth as God hath revealed to me, I will thus addreſſe my ſelf before thee.

1.

The Woman which *Iohn* ſaw ſitting upon the Beaſt, *is that great City which then reigned over the Kings of the earth*, ver. 18.

The Application. What is this, but *Rome*?

The

2. Chap. 17.

The *Beaſt* carrying her thus become a whore, is that *Beaſt* which before this viſion being ſhewed to *John*, was of a certain other form, but he was not (as yet) of that ſhape, wherein he ſhould carry the Whore; but in ſuch a form (afterward) he was to ariſe out of the bottomleſs pit, and in it (at length) utterly to periſh: that is, that form wherein he ſhould carry the Whore, ſhould be the laſt of the Beaſt, beyond which he ſhould not continue his life, *verſ.* 8. It followeth in the ſame *verſ.* (that thou maiſt know alſo, by that mark, that this is the ſelf-ſame Beaſt, deſcribed, *Chap.* 13.) *And they that dwell on the earth ſhall wonder, whoſe names are not Written in the Book of life from the foundation of the world, beholding the Beaſt which was, and is not, and yet is to come.* In *Greek* καὶ παρέσται. * For ſo I read it with the Complutenſe Edition, *Primaſius*, and the *Syriack* Interpreter, that it may agree in ſenſe with the precedent deſcription: *The Beaſt Which Was, and is not, but at length ſhall aſcend out of the bottomleſs pit.* But now, of what form the *Beaſt* had been before, and in what ſhape he was to aſcend out of the bottomleſs pit; that we ſhall know (particularly) by thoſe things which the Angel by and by addeth.

* *Et tamen adfutura eſt.*

The Application. In the mean while, if the *Woman* be *Rome* it ſelf, what then can this Beaſt of many forms be, upon which ſhe rideth (that is, ruleth) but the Romane Kingdom or Empire?

3.

The ſeven heads of the Beaſt, is a double type; firſt, they are ſeven mountains or hils, upon which the Citie being the Metropolis of the Beaſt is ſeated: again, ſeven orders of Kings or ſucceſſive Rulers, and that on the ſame hils (which the unitie of the the type ſetteth forth) * this is a ſure mark of her; whereof indeed five, that is to ſay, of *Kings*, *Conſuls*, *Tribunes*, *Decem-viri*, *Dictators*, now in the age of *John*, were paſt: one (of *Ceſars*) was yet remaining; but that alſo under Chriſtian *Ceſars* ſo to be changed, that it ſeemed as another Ruler, but of a very ſhort continuance: yet (in truth) not another: but the laſt, and as already I have ſaid, in reſpect of the changed Ceſarſhip, the eight, but (in truth) but the ſeventh (for there are onely ſeven heads of the Beaſt:) that very ſame it is, under which the *Beaſt* ſhould be (at length) Πορνοφόρος, that is, the bearer of the myſticall whore, and in

Verſ. 3. & 7. Verſ. 9, 10, 11.

* *Hoc teneas vultus mutantem Proteа nodo.*

Chap. 17. in that ſtate and form wherein ſhe is ſeen of *Iohn*, in the preſent viſion. To wit, In whoſe time it might be ſaid, both that ſhe was in time paſt, and notwithſtanding not yet ſprung up. For in time paſt he had been a Beaſt under the courſes of the five firſt heads, partly alſo the ſixt; but as yet he was not under the courſe of the laſt head (to wit, of the *Popedome*) under which at length he ſhould bear the *Whore*.

The Application. Now therefore heark Reader; if the ſixt head of the *Romane Beaſt* which reigned in *Iohns* age in the *City* * 1200. *Years.* *ſtanding upon ſeven hils*; now almoſt for 12.* ages hath ceaſed to reign there: it muſt needs be that he who now beareth ſway there (ſince that which is as it were the ſeventh and of ſhort continuance cannot be called a head) is that laſt, of long continuance and truly the ſeventh Ruler *of the ſeven hils*; and therefore that State, or Common wealth of Nations over which *Rome* now reigneth, and long hath reigned, is that government which *Iohn* fore-ſaw ſhould bear the *Whore*.

4.

Verſ. 12. *The ten horns of the Beaſt*, the Enſignes of the laſt head, are ten Kingdoms, not yet riſen in the age of *Iohn*; but into which at length the body of the *Romane Beaſt* ſhould be rended, in his laſt courſe, by the wound of the *Ceſarian* head; and which with one Verſ. 13. conſent ſhould confer all their authoritie upon the *Beaſt*, to be made whole & reſtored under the government of that laſt head.

The Application. But unleſs from that time that the Emperours have ceaſed to reign at *Rome*, the Romane Empire be divided and rent into ten or more Kingdoms (even of Nations in *Iohns* age, ſtrangers from the Empire and barbarous) when, I pray you ever, or by what means at length ſhall we expect it to be divided?

5.

Verſ. 14. Thoſe ten Kingdomes, which ſhall ſo grow together, by the government of the falſe Prophet their head, ſhall fight with the *Lambe*, yet at length the victory falling out on the part of our Lord the *Lambe*.

The Application. That battle hath been fought long ſince, and even dayly is in action: this victory even in ſome ſort is accompliſhed; but we hope ſhall be fulfilled ſometime much more gloriouſly.

For

For (truly) out of the same *ten horns*, or Kings, they shall be, who at length shall *hate the Whore*, whom they have so long born (which partly we perceive to be fulfilled) shall *make her desolate, and naked, shall eat her flesh, and burn her with fire.* For God, by whose providence it cometh to pass, that with so marvellous a consent they should grow together into this Beast of the last head, untill his appointed time: the same God will sometime or other put into their hearts, that they shall execute his will also upon their Metropolis the *Whore*: these things the Angel hath interpreted. Chap. 17. Vers. 16.

But what is furthermore contained in the description of the parable, viz. that this *Whore held in her hand a golden Cup, full of abominations, and filthiness of her fornication*; likewise *that she did bear her name written in her forehead*: that needed not the interpretation of the Angel. For (truly) in both there is an Allusion to the custome both of whores, and stews in time past. The former of which were wont to drink to their Paramores philtres in a gilded Cup: in the Stews the Cels had the name of the whores written upon them: even as that of *Tertullian*, in his book *De Pudicitia* informs us: *under the very gates of lust under the very titles of lust.* But *Seneca* more perspicuously, *Controvers. 2. lib. 1. Thou art called*, saith he, *a whore, thou stoodest in a common place, a title is put upon thy Cell.* See also *Martiall. lib. 11. Epig. 46.* Moreover, if a whore were become famous it seemeth, she bare her name and title not onely written on her Cell, but in her forehead. *Seneca* intimateth as much in the place cited. *Thy name*, saith he, *hangeth in thy forehead, thou hast received the reward of adultery, and the hand that was to give sacred things to God, hath received rewards.* To which *Iuvenal* also had respect, *Sat. 6.* concerning the unbridled lust of *Messalina* the Empress. Vers. 4. Vers. 5.

——*nuda papillis*
Constitit auratis titulum mentita Lyciscæ.
She stood naked with her gilded paps, bearing the title of Lyciscæ.

But if that of *Seneca* be to be taken of the front of her Cell, this also of *Babylon* may be so taken; neither will it seem over harsh, by reason of the nature of the figure, which comprehendeth both, as well the Whore, as the place or Brothelhouse in which she prostituteth her self.

The

Chap. 15.

The fall of Antichriſt.

OR,

The meaning of the ſeven Phyals, as farre forth as is yet given us to underſtand:

And firſt,

Of the Phyals in generall.

Chap. 15. THe holy Ghoſt propoundeth the hiſtory of the Phials, and of the Angels pouring them out, two manner of waies. Firſt in generall, from the beginning of the 15. *Chap.* unto the end of the 5. *verſ.* where the viſion of the ſeven Angels having ſeven Phyals being onely briefly rehearſed; before he cometh to the particular deſcription either of the Angels or Phyals a narration is framed of another viſion exhibited together with them; wherein is figured during the time of the pouring them out, the ſtate of the Church cleanſed from idolatrous pollutions and filthineſs in Verſ. 2,3. that ſacred Laver or *Sea* of the Temple not made of braſs as *Solomons*, but of Cryſtall, and ſinging the * *triumphant Song* for the victory over the *Beaſt*, the whole time of the effuſion: and that whiles yet ſhe ſtood upon the brim of the Laver, as it were ſcarce gone our of the bath wherein ſhe had cleanſed her ſelf.

* Ἐπινίκιον.

Then he cometh to the clothing and preparation of the Angels, and to deſcribe the Phyals [particularly] from thoſe words Verſ. 6. of the 6. *verſ.* Καὶ ἐξῆλθον οἱ ἑπτὰ Ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ πληγὰς, ἐν τῷ ναῷ, &c. *And the ſeven Angels came out of the Temple having the ſeven plagues, clothed in pure and white linnen, and having their breaſts girded with golden girdles* that is, in their Prieſtly Ezek. 44. 17, habite. For beware that thou joyn not the words which we 18. *Majemon, de vaſis Sanctuarii, c.* 10. *ſect.* 1. have ſet down, with thoſe of the precedent *verſ.* for (truly) that which is there ſaid of the *Temple of the Tabernacle of the Teſtimonie opened in Heaven*, pertaineth not to the beginning, but to the event of the Phyals. That is to ſay, the Temple, which, Verſ. 5. while the Phyals were pouring out, *was filled with ſmoke from the Majeſty of God, and from his power*, ſo that *no man was able to enter*, *verſe* 8. (he alludeth to the ſeven dayes dedication, as wel of the Tabernacle, *Exod.* 40. 34. as alſo of the Temple, 1 *King.* 8. 10.

8.10. 2 *Chron.*5.13.) the Phyals being once finiſhed, the Temple I ſay, will be ſo clear, that *the Ark of the Teſtimony it ſelf*, (Chriſt) ſhall be apparent: even as we have it at the ſound of the ſeventh trumpet (*Chap.*11.*v.ult.*) with which that the laſt of the Phyals doth contemporize, hath been ſhewed, *Synch.*3.*part.*2. Chap. 16.

* *Suppoſitions concerning the Phyals, particularly.* * *Hypotheſes.*

1. The effuſion of the Phyals ſignifieth the ruine of the *Antichriſtian Beaſt*. It appeareth out of the Text: for which ſee *Synch.*7.*part.*1. For even as that former and more ancient * *Politie* of the Romane Kingdome was to be overthrown by the plagues of the Trumpets: ſo this laſt by the plagues of the Phyals. This is the cauſe of ſo great likeneſs between them twain; ſith even this laſt beareth the Image of the former Romane Politie. Chap. 16. * Πολιτεία.

2. The ſeven Phyals are ſo many degrees of the ruine thereof. For like as the *Beaſt* grew up by degrees: he is (alſo) ſo to be aboliſhed by degrees.

3. Whatſoever (then) it is, on which every of the Phyals is poured out; that ſuffereth damage and loſs from the Phyall; ſince the effuſion of the Phyals, is the effuſion of the wrath of God (*Chap.*15.*verſ.*1.) Therefore no interpretation can ſtand here, whereby the effuſion of a Phyall is ſaid to fall out to the benefit of that, upon which it is poured out.

4. The *Earth, the Sea, the Rivers, the Sunne*, are ſomething concerning the Antichriſtian Beaſt, anſwering to the earth, the Sea, and the Sunne. For all the Phyals are poured out upon the *Beaſt*: therefore alſo every of them upon ſomething of the *Beaſt*, or at leaſt which is inſeparable from the ſafetie of the *Beaſt*, or concerneth his benefit.

5. The whole body of the *Beaſt*, or the Antichriſtian univerſe, is, in like manner as it was done in the Trumpets, taeitly compared by the holy Ghoſt to the Syſteme of the world, whoſe parts are Earth, Sea, Rivers, Heaven, Luminaries. So that the earth in Univerſe of the Popedome, anſwereth to the earth in the naturall World; *Sea*, to ſea; *Rivers*, to rivers: *Sun*, to ſun.

6. To conclude (as already I have once and again ſhewed) becauſe God uſeth the Angels as miniſters of his providence, for-

moving

Chap. 16. moving and governing of the motions and changes of humane affairs; therefore those things that are brought to pass by the hands of many, are notwithstanding attributed to an Angel as it were the ruler and guide of the thing to be done, after the common manner of speaking.

The Exposition of the Phyals, according to the rule of the suppositions.

Vers. 2. *The first Phyall poured upon the Whole body of the Beast.*

The *Earth* in the Antichristian universe doth signifie the people, or the common sort of Christians, the footstool (the more the shame) of Antichrist; upon which as the *Basis* that vast structure of Papall Hierarchie being built, like the Tower of Babel

* *Vertice ad auras ætherias tendit.* ——* *reacheth to the very skies.*

The Phyall being poured out upon this *Earth* pertaining to the Beast, it contracted that kind of qualitie from the effusion, that it filled the followers of the Beast with fury and madness, as it were with *ulcers*, and those so foul and malignant, that they could not be healed; nor be closed up so much as by any Cicatrice, but that they would break forth again.

This was fulfilled, when the Christian common people, called the *Waldenses*, *Albigenses*, *Wiclifists*, *Hussites*, and by other names, began in divers places to renounce the authoritie of the Beast, calling Rome *Apocalytick Babylon*, and the Pope *Antichrist*: with which blasting of its earth burning with the * zeal of God, the followers of the Beast being stricken, they were wholly enflamed with the *ulcers* of grief and indignation; by which being enraged they (for very many years) wonderfully tyrannized with fire and Sword; but all in vain; for they were smitten with an *evil* and uncurable *ulcer*, which the more they bestirred themselves, the more it grew worse and worse with them. So in times past the Land of *Egypt* being sprinkled from Heaven with dust like ashes, it filled all the Egyptians and their cattle with ulcers. Now the world of the Beast is called * spirituall *Egypt*, *Chap.* 11. 8. and thereupon the ulcerous sore (here) is to be interpreted * *spiritually*, that is, mystically, and by analogie: which is diligently to be heeded in the figures of the two following plagues, also, taken from the same history.

* *Rom.* 10. 2. *Zelo Dei torrida.*

Exod. 9. 8, 9.

* πνευματικὸν.

* πνευματικῶς.

The

Chap. 16.

The second Phyall upon the Sea of the World of the Beast.

The *Sea* in the Antichristian world is the whole compass of the Papall Societie, wherein not onely severall Christians, but whole Nations, People, Kingdomes, Provinces, Dioceſſes, otherwiſe among themſelves disjoyned and ſevered, are gathered together in one: or thus: the *Antichriſtian Sea*, is the compaſs of the Popes juriſdiction or dominion compaſſing and involving (as the Sea doth the Land) men and Nations worſhipping Chriſt. Verſ. 3.

The ſecond Phyall being poured out upon this *Sea*, preſently it became *as the bloud of a dead body*, or cold and congealed bloud, ſuch as the bloud is wont to be of thoſe that are dead and ſlain, or of a member cut off; when it is deſtitute of the influence of ſpirit and heat, all commerce with the fountain of life being diſſolved. The ſenſe is: The *Pontificiall Sea* was deſtroyed, as it were with death, beheading, or ſlaughter.

Now this was fulfilled, when by the labour of *Luther* and other famous reformers of the Church of that Age, God wonderfully bleſſing their undertakings, not now ſome ſingle perſons onely of the common people of Chriſtendome, but even whole Provinces, Dioceſſes, Kingdoms, Nations, and Cities renounced communion with thoſe of the Beaſt, and there being made a great diſmembring of the dominion, which was ſo large in times paſt, they departed from the body of the Beaſt. By which event the *See* of the Popes Dominion became dead, for a great part of it, like *the bloud of a dead body*; in which the Popes creatures could no longer breath and live.

The third Phyall upon the Rivers and Fountains of the world of the Beaſt.

The Rivers and Fountains of waters of the Beſtian world, are the miniſters and defenders of the Antichriſtian juriſdiction, whether Eccleſiaſticall, as Jeſuites, and other Emiſſary Prieſts; or even Secular and Lay, as the Spaniſh champions; to both of which, as from that juriſdiction is committed a charge of ſolliciting Verſ. 4, 5, 6, 7.

Chap. 16. liciting and advancing the cauſe, which they call Catholick, in like manner as the rivers derive their originall out of the Sea: ſo alſo they beſtow their labour and coſt, to the enlarging and preſerving of it; even as alſo the rivers return to the Sea.

Now theſe *Rivers*, whileſt they at randome run through their Channels, wherein now there was no more ſafety for them; by Gods juſt judgement, by the effuſion of the third Phyall, are turned into bloud, in like manner as even they had heretofore beſmeared the Saints of God, and *his Prophets*, with bloud. For from this Phyall the ſtate of the Beaſt was to come to that paſs, that the miniſters and defenders thereof, now changing courſe, ſhould be compelled to undergo the ſame ſlaughters, wherewith they had been accuſtomed to ſlay *the Saints and Prophets of God*, while their government flouriſhed, as it is plainly ſet forth, *verſ.* 5,6. as it were a Key for the opening of the parable.

Which thing concerning the Eccleſiaſtical Emiſſaries, with their attendants, I conceive was fulfilled, when here in ENGLAND, in the reign of ELISABETH of famous memory, and alſo afterwards, thoſe bloudy Proctors for the authoritie of the Beaſt, were according to the laws made for that purpoſe puniſhed with death (which had never before ſo befallen them) for ſoliciting the Papall cauſe. And not they alone, but (who were much more to be feared then they) the Spaniſh champions for the cauſe of the *Beaſt*, going about to recover by force of arms, the dominion of the Church of Rome; thirſting for bloud, drank bloud by full draughts, eſpecially in that memorable overthrow in the year 1588. and ſome years following; the *Engliſh* and the *Dutch*, by Sea and Land, abundantly pouring out the Cup of the mightie hand of God. So that wonderfull great praiſe was given to God for his juſt and true judgements upon them both, not onely of the Iſlanders themſelves, revenging the bloud of their friends now long ſince ſhed: but alſo of the neighbouring French, groning yet under the Croſs and the Altar, yea even then the Maſſacre of the year 1572. being freſh. And thus far the Phyals ſeem to have had their progreſs: the reſt remain to be poured out yet.

The fourth Phyall upon the Sun of the Beaſt in heaven.

Verſ. 8,9. That we may ſearch out what the *Sunne* is in the world of the *Beaſt*,

Beast is, first, it is throughly to be looked into, what the *heaven* there may be, lest otherwise wanting the clue of Analogy, we wander too far from the scope. For the *Sun* is not to be placed or conceived to be any where, but in an heaven fit for it. The *Heaven* therefore of the Antichristian world, is either that supreme and universall authority of the Pope; or anyother excellent and regal Authority whatsoever, in that world of the Beast, that is, in the whole universality of the Provinces acknowledging the Pope of Rome for their Head. For so in the Physical world, all that which is upward, and above the earth and waters, is called *Heaven*, in the language of the *Hebrews* and the holy Ghost. Now in that Antichristian heaven (according to the type of naturall heaven) there are very many *Starrs*, and of a different magnitude, Princes, Dukes, Prelates, petty Kings, and absolute Kings. There are also *great lights*, like the *Sun* and *Moon*. All which are carried about with the motion of that *Heaven*, and by direction thereof keep their courses. Now of these, the most glorious, and by far the greatest light of all the lights which shine in the Papal Firmament, is the *Germane* Empire, the proper inheritance of the House of *Austria* now for these two hundred years, or thereabouts. Is not this Empire therefore the *Sun* of that *Heaven*? Now upon this *Sun* the fourth Phyal is even instantly now to be poured out; that it being pulled away from the heaven of the Beast, and shining to another purpose, may burn and torment, even to blasphemy, the inhabitants of the Antichristian world, whom before it was wont to refresh with its heat and beams. Chap. 16.

And behold, whiles I bring forth into the light these things which before I had written, a fame hath filled the whole Christian world, the godly rejoycing at it, that there is now at length come from the *North* Gods revenger of wrongs, to succour afflicted and distressed *Germany*; a godly King, happy, and which way soever he cometh, a conquerour, whose prosperous progresse is more speedy then the flight of an Eagle. Is not this he, whom the Lord of Hosts hath destinated to execute the work of this Phial? So I hope, and heartily pray. *Gird thee with thy sword, therefore, O great King, go on prosperously and bear rule, because of truth, meeknesse, and righteousnes: and thy right hand shall teach thee marvellous things*, Psalm. 45. 3, 4.

Chap. 16.

The fifth phial upon the Throne of the Beaſt.

Verſ. 10, 11. The fifth phial is to be poured out upon the Throne or Seat of the Beaſt; that is, *Rome it ſelf.* Where the holy Ghoſt hideth not the matter any more with any vail of Figures or Allegories; haply becauſe of the great light which ſhall then ariſe to theſe Propheſies by this moſt evident ſigne, whereby it ſhall be clear what phials are paſt, what to come.

Now by this deſtruction of the *City of Rome* (which I think to be the very ſame, which is ſaid ſhall immediately follow the reſurrection and aſcenſion of the Witneſſes, *Chap.* 11. *verſ.* 12, 13.) the name of the Pope ſhall not indeed utterly periſh, but from thenceforth he ſhall be deſpoyled of his glory and ſplendor, ſo that *for grief they ſhall bite their tongues:* in the mean time (notwithſtanding) perſevering ſtill in their impenitency, their hearts being hardened, they will abuſe their griefs unto further blaſphemy.

The ſixth phial upon Euphrates,

Verſ. 12. The ſixth phial ſhall be poured out upon that *great river Euphrates*, that being dried up, a paſſage may be prepared for new enemies of the Beaſt to come from the Eaſt; that is, for the Iſraelites to be wonderfully converted to the pure faith and worſhip of Chriſt, and now to have conferred upon them the kingdome promiſed ſo many ages ſince. Whom the worſhippers of the Beaſt, haply, ſhall eſteem for the army of their imaginary Antichriſt to ariſe from among the Jews, God ſo revenging the obſtinacy of their errour: of whom, that we are the forerunners, they doubt not at this day to affirm.

But that I may take theſe *Kings to come*, as it is ſaid, *from the Sun riſing*, to be the Jews, two things make for it, Firſt, that this is the laſt phial ſave one; at which, therefore, except the Jews ſhould be converted, it ſhould neceſſarily come to paſſe, that they muſt be deſtroyed (with the reſt of the enemies of Chriſt, amongſt whom they yet remain) in that great day of univerſall revenge and judgement, which the next and laſt phial ſhall bring upon

upon them. Then, again, that place of *Esay*, tending to this very purpose, prevails with me, whence this of the Revelation is borrowed, as is very likely. *And the Lord* (saith he, *Chap.* 11.15, 16.) *will destroy* (I had rather read it, *Like as the Lord hath destroyed*) *the tongue of the Egyptian Sea, and* (rather [so]) *he shall lift up his hand upon the River* (Targ. *the River Euphrates*) *in the strength of his Spirit, and he shall smite it in the seven streams, so that men may passe over it dry-shod.* 16. *And there shall be a way for the remnant of my people, which shall be left by the Assyrians* (therefore Euphrates is understood) *as it was in that day, wherein he ascended from the land of Egypt.* Let the Reader look upon *Zach.* 10.10,11. and there the Chalde Paraphrast also. Chap. 16.

But what at length, shall we say this *Euphrates* is, whose waters shall be dryed up? For I something doubt whether it be to be taken literally, or no, especially in that place of *Esay*. In the mean while, with this of the *Revelation*, I would have something of a parable and allegory interlaced, and yet not very much; that the analogy of the other phials, concerning the object of the pourring out, may also here remain safe. For mysticall Babylon, as it seemeth, shall have her *Euphrates* also, even as that ancient Babylon; to wit, the *Ottoman* Empire, as I conceive, which shall be the onely obstacle to those new enemies from the East, and on that part, the onely defence of the Beast. Neither will such an understanding of *Euphrates*, be without an example even of *Esay* himself, who *Chap.* 8.7. by the like parable of *Euphrates*, hath expressed the Army of the Assyrians bordering upon the same River; *The Lord*, saith he, *shall cause to come against them* (the Syrians and Israelites) *the waters of that River* (so Euphrates κατ' ἐξοχὴν is wont to be called) *strong and many the King of Assyria, and all his glory* (Targ. *his Army*) *&c.* why should not now this *Euphrates* of the phials, by the same reason, be understood of the Turks? being no lesse borderers upon *Euphrates* before their overflowing, then the Assyrians, yea inhabitants of the same tract. To this purpose it maketh not a little, that the losing of that great army of Horsemen, long bound at that *great River Euphrates*, at the sound of the sixth trumpet, *Chap.* 9.15, we interpreted to be meant of the *Turks*, thence to overrun the Romane Empire, having in this interpretation followed the *series* of the Trumpets, and the apposite truth of the matter. See *Ier.* 47. 2. &c.

Chap. 26. Therefore by the ſixth phial this Euphratean deluge ſhall be dryed up. Plainly according to that which is ſaid, *Chap.* 11. that next after that overthrow of the *city* which ſhall come to paſſe in a great earthquake (which there we fitted to the former phial) the *ſecond woe ſhall be paſt*, that is, the plague of the ſixth trumpet. But by what means that is to come paſſe, and by what authors; whether by the Jews themſelves (which haply *Ezechiel* intimateth, *Chap.* 38. and 39.) who ſhall poſſeſſe the holy land again; or by ſome inteſtine diſcord opportunely to precede the return of theſe; or haply both, but in order, and one after another; or whether by ſome other cauſe; we ſhall labour in vain in gueſſing, as being a matter wholly yet to come. Whatſoever it be, this let being removed, it is ſaid, a *way* of going to ſome place *is prepared*, for theſe new Chriſtians from the Eaſt; and that, as it ſeemeth, to make an expedition againſt the Beaſt; for the ruining of whom all the phials ſerve. For whence, otherwiſe, or wherefore from this drying up, ſhould ſo great a trembling and fear, at the inſtant, aſſail the worſhippers of the Beaſt, (yea even the Devils themſelves) as it ſeemeth, that it ſhould miniſter occaſion for ſo horrible and unheard of a preparation for war, as is here deſcribed; unleſſe they with their whole diabolical retinue, ſhould fear all extremitie by the coming of theſe new Kings of the Eaſt?

The ſeventh phial upon the Aire.

Verſ. 17. The ſeventh and laſt phiall is poured out upon the *Aire*, that is, on the *power of the Aire*, or of Satan; embracing and foſtering in his boſome, the dominions, not of the Beaſt onely, but of all the enemies of our Lord Chriſt, in what countrey ſoever. Now as the Beaſt fetcht his ſpirit & life, from the very beginning, out of him; ſo upon his power and conduct, eſpecially, the laſt fortunes of the worſhippers of the Beaſt ſhall depend: which may appear, as well by the preparation of ſo many alliances and aids, for the war of this laſt phiall, to be procured, as it is ſaid, by diabolicall devices; as alſo from that that the Dragon Satan, now not onely by his Vicars, the Beaſt, and the falſe prophet, beſtirreth himſelf to bring his matters to paſſe, by raiſing this univerſall army; but he by himſelf, in this laſt danger of his kingdome, as it may ſeem, ſhall have his proper and peculiar parts to act, alſo, *ver.* 13. eſpe-

cially

cially in calling them forth to joyn in this warr, with whom (otherwise) the Beast and false prophet, as they had at no hand prevailed by their authority, so neither by favour, or by the representation (haply) of the common danger. Chap. 20. ℭ

Therefore upon so many enemies gathered together into one body by the conduct of the *power of the aire*, and shut up, as it were, in a cave in *Armageddon* the seventh phyal shall thunder, not with a humane arm now any more, but with a heavenly and thunder-striking revenge (*for it is the battell of that great day, and of God Almighty.*) By this, the overthrow of the Beast shall be throughly consummate; neither shall there be an utter overthrow of a Cel onely, or of so much as it within the wals of Babylon, as before, under the fifth Trumpet, but of the City it self, that is, of the Senate and people of Babylon, whersoever they shall be after the destruction of the Town: Moreover, of all Kings, and Cities till then committing fornication with idols and false gods, and of other Tyrants joyning together in opposition against the holy Church of Christ. Vers. 16. Vers. 14.

Concerning the thousand years of the seventh Trumpet, and other Prophesies of wonderfull things, contemporizing therewith,

HEre, Reader, I will briefly deliver what I think; nor, in a matter almost incredible in respect of inveterate prejudices, and the most abstruse of all the propheticall Scripture, and most to be admired will I make any over-long discourse. In so great a mystery, it will be sufficient to understand the matter in general, and not curiously to search into the reasons of severall circumstances: lest, haply, enlarging my self more freely then is requisite, that of *Solomon* be laid to my charge, *In the multitude of words there will not want sinne.* Chap. 20. &c. *Prov.* 10. 19

But as concerning the matter it self, it is grounded upon the undeceiveable sequel of the *Apocalyptick* order, as before I have demonstrated; and the consent of other Scripture, especially Propheticall, doth wonderfully confirm the same. This was so plainly perceived by the Christians of the next age after the Apostles, that

Chap. 20. *Dial. cum Tryphone.* *Iuſtine Martyr* witneſſeth, that not onely himſelf, but *if there were*, at that time *any truly Oothodox Chriſtians*, they did with full conſent beleeve it.

Which opinion (notwithſtanding) of the firſt Chriſtians, their ſucceſſours, after an age or two, rejected; either becauſe it was corrupted by ſome additions, or (as indeed I ſuppoſe) not rightly underſtood: nevertheleſs the heat of contention was proceeded in ſo far, before the matter could be brought to an end (which thou mayeſt juſtly admire and grieve at) that who ſo could not otherwiſe quit themſelves from the force of the contrary opinion, born up by the foundation of the *Revelation*, would rather call into queſtion the moſt Divine Propheſie witneſſed and ſealed both by all the Diſciples of the Apoſtles and their next ſucceſſors; yea, & by preſumptions feigned for that purpoſe, openly & boldly extenuate the authority thereof, rather then yeeld and ſubmit: till at length having gotten a fit interpretation (as they themſelves then ſuppoſed) of **this thouſand years*, yeelding the *Revelation* to be Canonicall, they deſiſted from their enterprize, that could not any wayes be acquitted from the guilt of impiety, and which could not but be trembled at by poſterity.

**Iſtius Millennii.*

But truly, Reader (that I may ſtay thee no longer in the Preface) I will ſo explain the whole matter, that as little as may be, I may ſeem to have departed from the received opinion, concerning the day of the coming of Chriſt, immediately to follow the ruin of Antichriſt. Do thou weigh the matter, in the fear of God, ſetting apart all prejudice; and out of the judgement of charity, pardon me, if any where I ſhall erre. So, therefore, take it.

**XIAIETHPI'ΔI.* That the *ſeventh Trumpet*, with the whole **ſpace of the thouſand years*, and other propheſies thereto appertaining, do ſignifie that *great day of judgement*, יום דינא רבא much ſpoken of by the ancient Church of the Jews, and by Chriſt and his Apoſtles; not ſome ſhort ſpace of houres (as it is commonly beleeved) but (after the manner of the Hebrews, taking *a day* for time) a continued ſpace of many years, and circumſcribed within two reſurrections, as it were the bounds: **a day*, I ſay, firſt to begin at the particular, and (as it were) morning *Iudgement* of Antichriſt, and the reſt of the living enemies of the Church, *by the glo-*

**With the Prophets very frequently (as when they ſay, in that day,) and otherwhere in the Old Teſtament. And in the New, Matth. 6. 11. with Luke 11. 13. Joh. 16. 26. 2. Cor. 6. 2. Heb. 3. 8, 9, 13, &c. likewiſe Chap. 4. to conclude, 2. Pet. 3. laſt verſe, where ἡμέρα αἰῶνος, for ever.*

rious ἐν πυρὶ φλογὸς ἐπιφανειαν, *appearing of our Lord in flaming fire:* Chap. 20.
and then at length to determine (after the reigne of the thousand years granted to new Jerusalem, his most holy Spouse, upon this earth: and after the utter destruction of new enemies yet to arise, the *great Day* waxing toward evening, and Satan being again loosed) at the universall resurrection, and judgement of all the dead. Which things being finished, the wicked shall be cast into hel to be tormented for ever; but the Saints shall be translated into heaven, to live with Christ for ever.

This indeed is that time of the wrath of God upon the Gentiles and of judging the cause of them that died for Christ, for which the triumphing Elders give thanks at the sound of the 7th Trumpet, *Chap.* 11. 18. *For that then God would give rewards to his servants the Prophets and Saints, and them that fear his name, small and great, and would destroy them which destroy the earth.*

This is that *Day of Iudgement, and perdition of wicked ones,* of which *Peter*, 2, *Epist. Chap.* 3. *v.* 7. speaking, presently addeth; *but be not ignorant of this one thing, beloved* (to wit, the *day* which I even now spake of) *that one day is with the Lord as a thousand years, and a thousand years as one day.* In which same day, indeed, the Apostle, with his brethren of the same kindred, the Jews, (to whom he writeth) expecteth that new form of things to come, of which by and by he saith *v.* 13. *But we look for new heavens, and a new earth, according to his promise, wherein dwelleth righteousness.* Observe, *according to his promise.* But where was this promise *of new heavens and a new earth* extant (when *Iohn* had not yet seen the *Revelation*) except in that prophesie of *Esay*? which promise, surely, whosoever shall read, I should marvel, if he should conceive that it shall be fulfilled any where else, then on earth. *Esay* 65. 17. and 66. 22.

This also is that Kingdome joyned with the appearance of Christ, ready to judge the world; of which *Paul* to *Timothy*, 2. *Epist. chap.* 4. *v.* 1. *I charge thee before our Lord Iesus Christ, who shall judge the quick and the dead at his appearing, & his Kingdom.* For after the last and universall resurrection, according to the same Apostle, 1. *Cor.* 15. 24, 25, 26, 27, 28. Christ (*the last enemy being destroyed, that is death*) *shall deliver up the kingdome to his Father, that he may be subject to him, who subdued all things to himself*; so farre is he from being said (then) to enter upon any new Kingdome. That Kingdome therefore which neither ἐπιφάνεια.

Chap. 20. * ἐπιφάνειαν.

ſhall be before the * *appearance* of our Lord, nor after the laſt reſurrection, is neceſſarily to be concluded between them,

This is that Kingdome of *the Son of Man* which *Daniel* ſaw, who when the times of the horn of Antichriſt were fulfilled, *or the times of the Gentiles come to end* (*Luke* 21.24.) *ſhall appear in the clouds of Heaven, When there ſhall be given him power, glory, and a Kingdome; that all People Nations and Languages ſhould ſerve him:* or when (as the Angel by and by expoundeth it) *a Kingdom power, & greatneſs of Kingdoms under the whole heaven* (mark it well) *ſhall be given to the people of the Saints of the moſt High, Dan.*7.13,14. Alſo the 18. 22, 26, 27. Neither yet (as I ſaid even now) ſhal this Kingdome be after the laſt reſurrection: ſince the Son of man is not to enter upon a Kingdome then; but, as *Paul* witneſſeth to lay it down and deliver it up to his Father. Now that the ſame Kingdome is handled in both places, as well by *John* as *Daniel*, may be proved by theſe two Arguments. Firſt, that both begin at the ſame term, to wit, the overthrow of the fourth (or *Romane*) *Beaſt:* that of *Daniel*, when the Beaſt governing under that laſt regiment of the horn with eyes, *was ſlain; and his body given to the burning flame*, *Dan.*7. 11, 22,27. That of the *Revelation*, when the Beaſt and falſe prophet (that wicked horn in *Daniel*, that had a mouth and eyes like unto a head) *are taken and both caſt alive into a lake of fire burning with brimſtone*. Secondly, from the ſame ſeſſion of *Judgement* premiſed to both. For it will appear that the one is borrowed from the other, and that both of them tend to one and the ſame purpoſe, by comparing the words of the deſcription of both.

Verſ. 10.

Dan. Chap. 7.	Rev. 20. 4.
Verſ. 9. *I beheld till the Thrones were ſet.* For ſo it is to be rendered, with the *Vulgar*, *Septuag.* & *Theod.* and ſo the word כמה or כמי for a *throne* is uſed in the *Targum*, at the 15. *v.* of the 1. *cap.* of *Ier.*	*And I ſaw Thrones,*
Verſ. 10. *And the judgement was ſet.* That is, the Judges, as in the great *Synedrion* of the Jews, to the rule whereof the whole deſcription is framed.	*And they ſate upon them.*

And

And judgement was given to the Saints of the most high: that is, power of judging. Hence is that of *Paul*, *the Saints shall judge the world.*

And the Saints obtained the kingdom: that is to say, with the sonne of man, who came in the clouds of heaven.

And judgement was given unto them. Chap. 20. Vers. 22.

And the Saints lived and reigned with Christ a thousand years.

Furthermore, I would have the Reader understand this. Whatsoever (almost) is found from the Jews whatsoever is delivered by our Lord in the Gospel, or any where in the new Testament by the Apostles, concerning the day of the great judgement; that is taken out of this vision of *Daniel*; to wit, that judgement to be accomplished by fire, Christ to come in the clouds of heaven, to come in the glory of his Father with multitude of Angels, the Saints with him to judge the earth, Antichrist to be abolished ἐν τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ *With the brightness of his coming, &c.* 2 Thess. 2.8. So that, they go about wholly to undermine the pillar of the Evangelicall faith, concerning the glorious coming of Christ, who, neglecting the ancient tradition of the Church, endeavour to wrest this prophesie to another sense.

Lastly, that I may conclude; this is that most ample kingdom, which by *Daniels* interpretation, was foreshewed to *Nebuchadnezzar* in that Prophetical Statue of the four kingdoms: not that of a *Stone* cut out of a Hill, whiles yet the *Series* of Monarchies remained (for this is the present state of the kingdom of Christ) but of the *Stone* when they were utterly broken and defaced, to become a *Mountain*, and to fill the whole world. Dan. 2. 35.

These things, Reader, I have thus discussed, not rashly affirmed. I leave the whole matter to the Church, to be determined by the word of God: to the judgement whereof, as it is meet, I do willingly submit mine opinion concerning this mysterie.

In

IN THE DIALOGVE OF *IVSTINE MARTYR*

With

TRYPHO the Jew:

That notable Text, concerning the thousand years Reign of Christ, cleared, and illustrated with notes.

TRYPHO.

BUt tell me the truth; do you confess the restauration of *Jerusalem*, and do ye expect the gathering together of your people, that they triumph together Christ, and the Patriarchs, and the Prophets, and our [a] Tribes; or those, also who before your *Christ* came, were [b] Proselytes? or do you grant those things that you may seem to get the better of us in dispute?

IVSTINE.

Trypho, I am not brought to such a pinch, that my words and thoughts should differ. I confessed to you [c] before that not onely I, but many besides me, do verily think as you well know will come to pass Πολλὰς δ' αὖ καὶ ἄλλ' (ὦ) τῆς καθαρᾶς καὶ εὐσεβοῦς ὄντων χριστιανῶν γνώμης, τοῦτο μὴ γνωρίζειν ἐσήμανά σοι. τοὺς γὰρ λεγομένους μὲν χριστιανοὺς, ὄντας δὲ ἀθέους καὶ ἀσεβεῖς αἱρετιώτας, ὅτι κατὰ πάντα βλάσφημα καὶ ἄθεα καὶ ἄφρονα διδάσκουσι ἐλήλεγκά σοι. i. But (contrariwise)

[a] Which are of our lineage; [*or shall be*] that it may have reference to the calling of the Jews.

[b] Proselytes before the coming of your Christ, so it is to be distinguished, and rendered. For the Interpreter *Langus* seems not here to have understood the meaning of *Justine Martyr*. For so he renders it; as if *Trypho* should haveinqured, whether all these things were to come to pass before the coming (viz. *the second coming*) of our Christ. Altogether besides the Authours intention.

[c] Before] viz. in this very dialogue with *Trypho*; which notwithstanding doth not now any where appear, either by subtilty or fraud of those to whom this sentence of *Justine* was unpleasing.

I have ſignified to thee, that many who [d] are not Orthodox and pious Chriſtians, deny this. I pointed out thoſe to thee, who are in name Chriſtians, but indeed Atheiſts and profane hereticks; becauſe, what they teach is altogether blaſphemous, wicked, and fooliſh. But that ye may know that I do not onely ſpeak this unto you, I will collect all theſe our diſputations (as well as I can) into one body; wherein I will ſet down in writing what I hold in this point, agreeable to what I profeſs to you: my determination with my ſelf, is, to follow neither men nor their opinions, but God and his word.

For although ye have conferred with ſome who bear the name of Chriſtians, and yet do not confeſs this very thing, but dare blaſpheme the God of *Abraham*, of *Iſaac*, and of *Jacob*; and who [e] ſay that there is no reſurrection of the dead, but that pre-

[d] Who are [not] purely and piouſly Chriſtian in their opinion.] The negative particle [Not] is put and read within crotchets, as you ſee, in our Books. But that the words are altogether read with a negation, it is apparent, not onely from the words immediately ſubjoyned, by way of explanation (for he adds, that ſuch as are here to be underſtood, who in name, indeed, are ſtyled Chriſtians, when in truth they are Atheiſts, and wicked hereticks,) but from the following ſeries of the diſcourſe: Where, in the concluſion, he inculcates, and that, truly, in a very ample manner, the ſame things which he had here onely barely aſſerted, touching thoſe that were of a contrary opinion: to wit, that they were onely and meerly Nominall Chriſtians; and that they were to be had in the ſame account, as the Sadduces and ſuch like Hereticks were with the Jews. Theſe things, how manifeſt ſoever they were to others, when as notwithſtanding the Interpreter did not perceive it, nor could otherwiſe pick out any congruous and fit ſenſe out of the explanation which I have mentioned, he alters it in the tranſlation. But let me not much diſlike the loſs of one little word; for which (haply) it is come to paſs, that this whole paſſage (as having hereby, alone, ſufficiently ſuffered) ſhould not be altogether expunged. For as for this Art of purgation, it hath not had its firſt original from our Age: No, it is an ancient thing, and which long ſince began in the obliterating the very memory of this ſame opinion, out of the writings of the precedent Fathers; was afterwards, viz. for many years together, much controverted, and with no little heat in the diſſenting parties: and which at length, was wholly ſubmitted to the Authority of Pope Damaſus: all this very manifeſt to any one, out of the neweſt and laſt copies of *Ireneus*, *Victor. Pictavion.* [illegible] *Sulpitius Severus.*

[e] That there is no reſurrection of the dead.] The Baſilidians, Valentinians, Saturninians, Ophitæ, Carpocratians, Colabarſians, Cerdonians, Marcionites and Apolitæ denied the reſurrection of the fleſh; and all theſe ſame, together with the Menandrians and Cerinthians, blaſphemed the God of the Law and the Prophets, denying that this God was ſupreme; but affirming that he was either a wicked and turbulent Angel, or ſome, I know not what, inferiour *power*; and that Chriſt came into the world to free and deliver men from his power. And from hence we may ſee the reaſon why Tertullian aſſerted this opinion touching the Millenarie, againſt the Marcionites; as likewiſe Ireneus, in his tract againſt hereſies in Generall. For although it were no hereſie to deny it, (ſince that, the queſtion may be, concerning the manner and quality of Chriſts ſecond coming, and not of the thing it ſelf) yet in thoſe times it ſeems to have been denied if not onely, yet eſpecially, by thoſe Hereticks which I have mentioned; and that, for ſome private reaſon; to wit, leſt this being admitted, they ſhould be forced to confeſs, both that there was a reſurrection of the fleſh; and that the God of the Law and the Prophets, was the Father of our Lord Jeſus Chriſt.

ſently after death [f] their ſouls are received into heaven; yet you muſt not think that thoſe are Chriſtians, even as no man (if he judge aright) will acknowledge the Sadduces, or ſuch like hereticks, as thoſe of the *Geniſts*, *Meriſts*, *Galileans*, *Hellenians*, and *Phariſees* who are Baptiſts, to be *Jews* (not to trouble you with the expreſſion of all that is in my mind:) they be called Jews, and the children of *Abraham*, and confeſs God with their mouths, but their heart (as God himſelf complaineth) is far from him. ΕΓΩ ΔΕ, ΚΑΙ ΕΙΤΙΝΕΣ ΕΙΣΙΝ ΟΡΘΟΓΝΩΜΟΝΕΣ ΚΑΤΑ ΠΑΝΤΑ ΧΡΙΣΤΙΑΝΟΙ, But I, and all truly [g] Orthodox Chriſtians, do both know the future reſurrection of the body, and the thouſand years in that Jeruſalem that ſhall be reedified, adorned, and enlarged; as the Prophet, *Ezekiel* and *Eſay*, and others, do declare.

For thus ſpeaks *Eſay* c.65. 17. of the time of thoſe thouſand years, περὶ τ χιλιονταετηρίδ τούτ. *For there ſhall be a new heaven and a new earth, and the former ſhall not be remembred, neither ſhall they come into their minds; but they ſhall find joy and rejoycing in thoſe which I create. For behold I make Jeruſalem to triumph, and my people to rejoyce*; and ſo forth, to the end of the *Chapter*. But of that (*for the dayes of my people ſhall be as the dayes of the* [h] *tree of life*) he addeth. In theſe words we underſtand that the thouſand years are ſecretly pointed at. For as it was ſaid to *A-*

[f] That their ſouls were received up into Heaven.] For ſo moſt of the Fathers thought, viz. that the ſouls of the juſt had a certain reſt in ſome kind of Paradiſe, or ſome ſuch like place of happineſs and refreſhment; but that they were not perfectly conſummate in heaven, before the reſurrection. Yet notwithſtanding we may now take liberty to think otherwiſe in this point.

[g] Chriſtians of an Orthodox opinion] if we except but the very principall Articles of our faith, I know not whether the like teſtimony can be produced touching any one point in Chriſtianity. It cannot but be a great and prevalent argument, that in the very Age next after the Apoſtles, all the Orthodox ſo thought. For this *Juſtine*, of a Philoſopher became a Chriſtian, about thirty years after the death of John the Apoſtle: at which time, its more then probable, that there were many more ſurviving, who had heard the Apoſtles themſelves, when they taught.

[h] The wood of life] in the [illegible]w, it is [ſimply] עֵץ but the *Septuagint*. renders it, *the Tree of life*; with whom agrees alſo the Chaldee paraphraſt; ſo that hence it may appear, that this Tradition of *the Tree of life*, as it is to be underſtood in this place, was of very great antiquity. But whether the tradition be ſound and ſolid, or no, let others judge. Mean while, it ſeems it was the conceit of *Juſtine*, that the life of *the Tree of life*, or of *Man* in the ſtate of Paradiſe, was to conſiſt of a thouſand years: that is to ſay, that ſo long, *Man*, had he not ſinned, ſhould have lived in this world, and afterward have been tranſlated into a more happy, both place and condition. But now, becauſe Adam had ſinned by eating of the forbidden fruit, that therefore neither himſelf, nor any one of his poſterity, though never ſo long-lived, ſhould attain to that number of years, but ſhould die within the compaſs of that great day.

dam,

dam, that in the day that he ſhould eat of the tree, in that ſame day alſo he ſhould die; we know, he did not accompliſh a thouſand years: we know alſo (ſaith he) that ſaying, *that a day with the Lord is a thouſand years*, is to our purpoſe. Moreover, a certain man with us, whoſe name is *John*, being [i] one of the twelve Apoſtles of Chriſt, in that Revelation which was ſhewed to him, hath propheſied, that our faithfull fellow members of Chriſt ſhould accompliſh thoſe thouſand years at *Jeruſalem*; and that then, the generall, and (that I may ſpeak it in a word) the everlaſting reſurrection, and laſt judgement of all ſhall joyntly happen together; the ſame which alſo our Lord ſpake, that *they ſhall neither marry, nor be given in marriage, but ſhall be equal with the Angels*; even ſonnes of the reſurrection of God. For the gifts of propheſie are extant with us, even till this time, &c.

[i] One of the Twelve Apoſtles of Chriſt] This in the firſt place is to be obſerved againſt *Dionyſius Alexandrinus* and his followers, the *Chiliomaſtigæ*, who, (that controverſie touching the end of the Third Age, then waxing hot;) that they might, in part at leaſt leſſen and invalidate the Authority of the Apocalyps, by which they were overpowered; they would have the penning thereof to be aſcribed, not to John the Apoſtle, but to ſome other (I know not what John) of that name; though contrary to the tradition of *Juſtine*, *Ireneus*, and all the Fathers their Predeceſſours.

There is another place to this purpoſe, in the ſame book.

After the diſcourſe of the great Day of judgement, which he calleth τὴν μεγάλην ἡμέραν τῆς κρίσεως; when the Jews ſhould lament Chriſt whom they have crucified, and Chriſt himſelf inaugurated after the order of *Melchiſedech*, ſhould be the Judge of quick and dead; preſently he addeth;

At whoſe ſecond coming, think not ye, that *Eſay* or other Prophets adviſed us to offer up [k] ſacrifices of bloud, or drink-offerings, but true and ſpirituall ſacrifices of praiſe and thankſgiving.

[k] Sacrifices of bloud, &c.] What is now become of thy credit, O *Hieronie*! who together with *Dionyſius* of *Alexandria*, affix promiſcuouſly unto the opinion of the Millenaries, *The injury of Circumciſion, the bloud of Sacrifices*, and all other legall ceremonies, that are then to have forthwith their reſtauration. To wit, thoſe very things which the Jews, or haply ſuch as after the renouncing of Judaiſm became Hereticks, (if at leaſt, thoſe things are true, which ye produce out of I know not what *Gaius*) dream of their thouſand years; the very ſame do ye in hatred charge upon the Chriſtians. But, doth this well become your candor and ingenuity? Nay verily, thou *Jerome*, thy own ſelf being the Judge, doſt diſcover thy accuſation to be falſe. For thus thou writeſt upon Jeremy, chap. 19. v. 20. *After the captivity of which happened under the Vaſpaſian and Titus, and afterward under Hadrian (even unto the accompliſhment of an Age) the ruines of Jeruſalem are like to continue: albeit the Jews may fancy unto themſelves the reſtauration of a new Jeruſalem of gold and pearl; as likewiſe a reſtitution of their oblations and ſacrifices, the com-*

communion of Saints, and a kingdom of our Lord and Saviour, here upon earth: whom though we may not follow, nor concur with in opinion, yet we cannot condemn what they ſay; becauſe many Eccleſiaſticall perſons, and ſuch as have ſuffered martyrdome, have ſaid the ſame things. Let every man abound in his own ſenſe, and let all things be reſerved unto the judgement of the Lord. Theſe are thy words, *Hierome*! But, I pray tell me truth, whether thoſe Eccleſiaſticall perſons and moſt holy Martyrs ever ſaid, that Circumciſion and Sacrifices were to be reſtored, in that kingdom of Chriſt? Beware, how you ſay any ſuch thing. Or, if ye had known that they had believed any ſuch matter, ought not you forthwith to have confuted and condemned it? As for *Cerinthus* his part, if he held any errour of this nature, he brought it along with him out of his Judaiſm; (for a Jew he was:) and it is not in the leaſt to be be imputed unto Chriſtians. But a wonderfull ſtrange thing it is, that touching this Hereſie of *Cerinthus*, there is not to be found the leaſt hint in *Ireneus* and *Tertullian*; who, notwithſtanding, wrote purpoſely of this *Cerinthus* his errours. All that hath been ſaid, reſts upon the ſole credit of a certain obſcure perſon, one *Gaius* by name, who, I know not, whether he were of the number of thoſe Hereticks called * *Alogi*; of whom *Epiphanius* teſtifieth, that they aſcribed as well the Goſpel of John, as the Revelation, to *Cerinthus*. Sure it is, that this *Gaius* lived at the ſame time, and for ſo much as concerns the Apocalyps, that he differed not in the leaſt from them in opinion, he will readily acknowledge, that ſhall heedfully read his own words, as they are related by *Euſebius*.

* *The* Alogi *were certain Hereticks that denyed the Divinity of the* Word, *or ſecond perſon in the Trinity.*

THE

THE Opinions of the learned HEBREVVS concerning the great Day of Judgement, and the Kingdom of CHRIST then to be.

Arpentarius in his Commentary upon *Plato* his *Alcinous*, p. 322. affirmeth; *That the 7th Millenary, is called by the Whole School of the Cabbalists, The great Day of Judgement: because then* (saith he) *they suppose that God will Judge the souls of all men.* By the name of the Cabbalists (if I be not mistaken) he pointeth at the Doctors of the *Talmud*; with many of whom it is manifest that this tradition was frequent; for we read in *Gemara Sanedrin, Perek Chelek.* אמר רב קטינא שית אלפי שנה הוי עלמא וחד חריב שנאמר ונשגב יהוה לבדו ביום ההוא.

R. Ketina said; *The World doth continue six thousand years, and in one it shall be destroyed.* Of which it is said; *And the Lord onely shall be exalted in that day.* Esa. 2. 11. 17 But he understandeth it of that destruction which shal be by fire; whereby the world shal be purified as gold, and shall be freed from the servitude of the curse, under which it groaneth by reason of mans sin, into the glorious libertie of the sonnes of God, *Rom.* 8. 22. It followeth a little after תניא כותיה דרב קטינא בשש שהשביעית משמטת שנה לשבעה שנים כך העולם משמט אלף שנים לשבעת אלפים שנה שנאמר ונשגב הו לבדו ביום ההוא ואומר מזמור שיר ליום השבת יום שכולו שבת ואומר כי אלף שנים בעיניך כיום אתמול:

That is, *Tradition agreeth with R. Ketina; Even as every seventh year of seven years, is a year of release: so of the seven thousand years of the world, the seventh thousand year shall be the Millenary of release,* as it is said: *And the Lord alone shal be exalted in that day. Likewise, the* 92 *Psalm* (in the title) *is said to be, A*

Psalm.

Pſalme (or) *ſong for the Sabbath day*, that is, *the day that is nothing elſe but reſt*. Again, it is ſaid in the 90 *Pſalme*, *For a thouſand years in thy ſight are but as yeſterday*.

Here let the Reader note two things. Firſt, that the ancient Jews did underſtand that Propheſie, in the ſecond of *Eſay*, where theſe words, [*And the Lord alone ſhall be exalted in that day*] are twice found, of the day of the great judgement, and the Kingdom of Chriſt; whoſe ſteps our later *Rabbins* have ſeemed to follow. *R. Schelomo* ſaith, ביום ההוא הוא יום הדין. *In that day, that is, in the day of judgement*. Again, לקומו *when he ſhall ariſe to ſhake the earth terribly*, that is, ſaith he, ליום הדין *In the day of judgement, when the Lord ſhall break the wicked of the earth*. *Rabbi David Kimchi* ſaith ביום ההוא בימות המשיח כשיעשה האל משפט ברשעים: *In that day*, that is, *in the dayes of the Meſſiah, when the Lord ſhall execute his judgement upon the wicked*. That ſame, *And the Lord alone ſhall be exalted in that day*; *is as much as if he had ſaid*, והיה יהוה למלך לכל הארץ: *And the Lord ſhall be King over all the earth*. The other obſervable thing is, that thoſe *Rabbins* think that the title of *Pſalme* 92 ליום השבת doth appertain to the argument of the *Pſalme* and ought to be underſtood of the Sabbatiſme of the thouſand years.

And now I ſuppoſe that it is manifeſtly proved out of theſe *Rabbins*, that the ancient Jews did define that day which they called the day of judgement, to be the ſpace of a thouſand years. That which is further confirmed out of *Midraſch tehillim*, upon
verſ. 15. that ſaying in the 90 Pſalme, *Make us glad for the dayes* (or *according to the dayes*) *wherein thou haſt afflicted us*: that is, (ſaith he) *by the Babylonians, the Grecians, and the Romanes, and that in the dayes of the Meſſiah. Aſk how many are the dayes of Meſſiah? R. Jehoſuas hath ſaid, that they are two thouſand years; as it is ſaid, According to the dayes* [כימות] *wherein thou haſt humbled us*, that is, *according to two dayes*: *for one day of the holy and bleſſed God is a thouſand years*, according that *Becauſe a thouſand years in thy ſight are but as yeſterday*. The *Rabbins* have alſo ſaid, *that according to the time to come* (ἐν οἰκουμένῃ τῇ μελλούσῃ *in the World to come*, Heb. 2. 5.) *The day of the Meſſiah ſhall be one. For God which is holy and bleſſed, in the future* (that is, *in the future age*) *ſhall make one day to himſelf, of which day we read*, Zach. 14. *And*

there

there ſhall be one day, which ſhall be known to the Lord, not day nor night; & it ſhall come to paſſe, that at evening time it ſhall be light. This day is *the world to come*, and the reſurrection of the dead.

But they agree not amongſt themſelves in what millenary this day ſhall be; neither doth that conjecture concerning the ſeventh millenary like them all. There have been of them, and yet men of no leſſe authority who touching the ſixth millenary, have thought as the houſe of *Eliah*; whoſe tradition is yet extant (touching the ſpace of 1000 years of the great judgement) in theſe words.

תני רבית אליהו צריקים שעתיד הקדוש ברוך הוא להחיותן אינן הוזרין לעפרם ואם תאמר אותן אלף שנים שעתיד הקדוש ברוך הוא לחדש בהן את עולמו שנאמר ונשגב ה׳ לבדו ביום ההוא צריקין מה הן עושין &c.

That is *The tradition of the houſe of Elias. The juſt whom God ſhall raiſe up* (to wit, in the firſt reſurrection) *ſhall not return into duſt. But if you make enquiry what is like to happen to the juſt in thoſe thouſand years, wherein God which is holy and bleſſed ſhall renew his world, touching which it is ſaid, And the Lord alone ſhall be exalted in that day; We muſt know, that the Lord ſhall give them as it were the wings of an Eagle to flie upon the face of the waters. Whereupon we reade (Pſal. 46. 3,) Therefore ſhall We not fear though the Earth be removed. But you will ſay perhaps, they ſhall have affliction: but he preventeth that (Eſay 40. 31.) They that wait upon the Lord, ſhall renew their ſtrength, they ſhall mount up with wings as Eagles.*

Yet he taketh it for granted, that the world ſhall continue no longer then ſix thouſand years. His tradition is thus;

ששת אלפים שנה הוי עלמא שני אלפים תוהו שני אלפים תורה שני ימות המשיח.

That is, *The world doth continue ſix thouſand years; two thouſand before the Law, two thouſand under the Law, and two thouſand years the dayes of Chriſt.* The one of which two thouſand years (therefore) according to his opinion, was that great day, of which it is ſaid, *And the Lord alone ſhall be exalted in that day.*

Such was the opinion of *R. Aſche* the brother of *R. Abba*, in theſe expreſſe words: *viz.* according to the opinion of *R. Chanan* the ſonne of *Thahalipha*: אין הקדוש ברוך הוא מחדש את עולמו אלא לאחר שבעת אלפים שנה *God which is*

holy & bleſſed ſhal not renew his World, but at the ſeventh Millenary: But *R. Aſche hath ſaid that that ſhall be* לאחר חמשת אלפים שנה *after the fifth Millenary.*

Moreover, we may in ſome part underſtand by thoſe things which follow, what the ancient *Rabbins* thought touching the kingdome of the *Meſſiah* in that great Day to come.

* *capitulis.* In *brief ſums of *R. Eliezer the great* (who lived preſently after the ſecond Temple) *Chap.* 34. thus we reade:

הי אני נאם יהוה שאני מעמיד אתכם לעתיד לבא בתחיית המתים ומרבץ אתכם עם כל ישראל לארץ ישראל

That is, *As I live ſaith the Lord, I will raiſe you up in the time to come, in the reſurrection of the dead, and I will gather you with all Iſrael into the land of Iſrael: Pet. Gal.* 12. *book, chap.* 1.

Likewiſe, the Paraphraſt *Ionathan* (who lived before Chriſt) upon the 14 *Chap.* of *Hoſea*, the 8 *verſ. They ſhall be gathered together out of the midſt of their captivity, they ſhall dwell under the ſhadow of their Chriſt, and the dead ſhall live, and good ſhall grow in the land & there ſhall be a memoriall of their goodneſs ſanctifying, and never failing, as the remembrance of the ſound of the trumpets over the old Wine which was wont to be offered in the Sanctuary.*

The *Targum* upon the 50 Pſalme, *ver.* 3. *The Juſt ſhall ſay* (ביום רינא רבא) *in the day of the great judgement: Our God ſhall come, and ſhall not keep ſilence, that he may revenge his people.*

R. Saadias (among thoſe *Rabbins* whom [הנאונים] they call excellent) upon that in the 7. *Chapter* of *Daniel*, the 10 *verſ. And the Iudgement is ſet, and the Books are opened &c.* הוא יום הדין כבתיב כי הנה יום בא כוער כתנור וכתיב ויגבה יהוה צבאות במשפט וכתיב לכן תבולי נאם יהוה הוא יום הגרול בעת יקום אלוה למשפט:

* *Mal.* 4.1. * *Eſay* 5.16. * *Zeph.* 3.8. That is, *The day of Iudgement, as it is written:* * *Behold the day cometh that ſhall burn as an oven.* Likewiſe, * *And the Lord of Hoſts ſhall be exalted in judgement.* Again, * *Wherefore wait you for me, ſaith the Lord. That is the great day, at which time God will riſe to Iudgement.*

And a little after:

ורע כי רינא יתיב וספשרין פתיהו אשר ביארתי למעלה יום דון וירם פקור הוא יום העתיד לדרוש כל מעשה בני אדם החיים והמתים:

That is, *And know thou, that* [the judgement is set, and the books are opened] *which I have declared formerly of the day of Judgement, and time of* * *visitation*; *there shall be a day wherein all the actions of the sonnes of men, both quick and dead, shall be searched into.* * *Wisd.* 3.7.

The same *ver.* 8. *The Saints of the most high God shall receive a Kingdome*: עד אשר ימרדו ישראל כיהודה תנטל מהם מלכותם ותנתן לאלו ארבע מלכיות וירשו המלכות בעולם הוה ויגלו ישראל וישתעבדו תחתם עד העולם הבא עד שימלוך מטיח.

That is, *Because the children of Israel have rebelled against the Lord, their kingdome shall be taken from them and shall be given to these foure Monarchies, which shall possesse the kingdome in this world and shall lead Israel captive, and subdue it to them even till the world to come until the Messiah shall reigne.*

Consult with that of *Luke* 21. 25. to wit, *The Iews shall be led captive into all Nations, and Ierusalem shall be trodden under foot of the Gentiles, until the times of the Gentiles be fulfilled. Then they shall see the Son of man coming in a cloud, &c.*

And that of *Tertullian* against *Marcion*, in his fifth Book, and tenth Chapter. *Christ the high Priest of the* **Gentiles will vouchsafe to accept and blesse the Circumcision, the posterity of Abraham, at his last coming, when they shall know him.* * *præputiati sacerdotii.*

With this agreeth that which we find thus written in the Book *Berachoth* Chapter מאימתי קורין (if we dare trust *Petrus Galatinus*) *Ben Zuma* saith *It shall come to passe, that Israel shall not remember their departure out of the Land of Egypt, in the world to come, and in the dayes of the Messiah. And how doth this appear? That which is written in* Jeremy, [chap. 23.] *will prove it: Behold, the dayes come, and they shall say no more, The Lord liveth which brought the children of Israel up out of the Land of Egypt, &c. of which wisemen will have the meaning to be; not as if the name of Egypt should be blotted out (or forgotten) but because the wonders which shall be effected in the dayes of the kingdome of the Messiah* (that is, when he shall destroy the Kingdoms of the world) *shall principally be remembred* עקר, *and their departure out of the Land of Egypt* טפלה, that is, *shall be lesse spoken of.* *Lib.* 11. *c.* 1.

By these and the like passages, let the Reader learn why S. *Ierome* doth so much charge the *Millenaries* with *Iudaisme*: where-

on he ſo earneſtly inſiſteth, that this may ſeem to be his prime argument, whereby he may convince the errour of that opinion. But howſoever, touching that opinion whether it be true or falſe, and whether thoſe Fathers were in an errour or no; certes, to be of the ſame mind with the Jews, is not alwayes culpable. But if otherwiſe; why do we not explode the *world to come*, *hel*, and *Paradiſe*? Do not we Chriſtians agree with the Jews, in theſe things? Have not we the names likewiſe (*of the Kingdome of Heaven, and the Day of Iudgement*) from the Jewiſh *Rabbins*? For where are thoſe things read in the Canon of the Old Teſtament? which yet are very frequent among the Jewiſh Doctors.

Moreover, who is he, that hearing the opinion of the ancient Jews touching the one thouſand years of the day of Judgement, can chuſe but think with himſelf that he is moved to beleeve, that the Apoſtle *Peter*, with them (for both his Epiſtles are directed to the Jews) ſpeaking of the *Day of Iudgement*, and preſently after the mentioning thereof, adding, *You are not ignorant, that one day with the Lord is as a thouſand years*, would confirm the tradition of the *Rabbins* touching that matter? Eſpecially, when thoſe words do not ſeem to be taken out of the *Pſalme* (as the common opinion is) but out of the *Vulgar* form and manner of the Jews making mention of the *Day of Iudgement*. Yea, he will further demand the reaſon, why, unleſſe Chriſt the Lord and his Apoſtles had uſed the name of the *Day of Iudgement*, being derived from the *Rabbins*, in the ſame ſenſe with them, they have not ſome where, no not ſo much as in one word, declared it? For is it not a dangerous matter, yea the high way to deceive men, to uſe (in doctrine) the words and phraſes of ſuch as are erroneous, without all caution and note of diſſent?

Seeing theſe things are ſo, I leave it to the judgement of learned men, and men well able to judge of ſuch like myſteries in Divinity, whether this be not the beſt and eaſieſt way to deal with the Jews; not to wreſt thoſe plain propheſies touching things appertaining to the laſt and glorious coming of Chriſt, to his firſt coming; but to perſwade them, that they expect none other *Meſſiah*, who can fulfill all thoſe things, *viz.* changing thoſe things that are to be changed, (for a Chriſtian muſt conſent no further with the Jews, in any thing, then his Chriſtian faith doth give him leave) then that *Ieſus* of

Naza-

Nazareth, whom their Fathers have crucified. That which the *Apocalyps*, in ſo many places and ſo carefully doth inculcate. *Behold*, (ſaith the Revelation, not far from the beginning) [*Jeſus Chriſt the firſt begotten from the dead, who loved us, and waſhed us from ſinns in his blood*] *he cometh in the clouds, and every eye ſhall ſee him, even they that have crucified him, and all Tribes of the earth ſhall mourn before him. I am Alpha and Omega, the firſt and the laſt, ſaith the Lord, which is, and which was, and which is to come.* Likewiſe, whileſt it aſcribeth that royall Kingdome to the *Lamb*, namely to *Jeſus that was ſlain*, as in the ſeventh Chapter, concerning the multitude with Palmes in their hands; *The Lambe ſhall feed them &c.* in the 17 *Chapt.* the 14 *verſ. The Lambe ſhall overcome them, becauſe he is Lord of lords, and King of kings. Chap.* 19. 7. *The Marriage of the Lambe is come. Chap.* 21. 9. ſpeaking of the *New Jeruſalem. I will ſhew thee the Bride of the Lambe.* And in the 23 *verſ. The Lambe is the light thereof &c.* For whileſt that we wreſt thoſe plain Propheſies, touching things which ſhall be at the ſecond coming of Chriſt, to his firſt coming, the Jews laugh at us, and they are hardened in their infidelity.

The Apoſtle *Peter* taketh this courſe to convert the Jews, unleſs I be much miſtaken, *Acts* 3. 19. *Repent*, ſaith he, *and be converted, that your ſinns may be blotted out, when the times* * *of refreſhing ſhall come from the preſence of the Lord, and he ſhall ſend* JESUS CHRIST; *which was preached unto you: Whom the Heavens muſt receive untill the times of reſtitution of all things, of which God hath ſpoken by the mouth of all his holy Prophets.*

* ὅπως ἂν ἔλθωσι.

1. THESS. 5. 21.

Prove all things, hold faſt that which is good.

Τῷ Κυρίῳ καὶ Σωτῆρι ἡμῶν Ἰησοῦ Χριστῷ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. Ἀμήν

To our Lord and Saviour Ieſus Chriſt be glory both now and for ever. Amen.

FINIS.

A Compendium of Mr. *MEDE* his Commentary upon the REVELATION, containing two Propheſies.

FIrſt, *the Sealed Book, or Seal Propheſie.*
Secondly, the Propheſie of the little Book open.
In the Seal Propheſie is deſcribed the Imperiall Seſſion, conformable to Iſraels encamping in the wilderneſſe. The twenty foure Elders ſignifying the Biſhops and Prelates anſwering the Levites and Prieſts in ſo many courſes. Chap. 4. Verſ. 4.

The foure Beaſts *by tradition of the* Elders *of the* Hebrews *were*
1. *A Lion,*
2. *A Bullock,*
3. *A Man,*
4. *An Eagle,*
the Enſignes of the Hoſt of Iſrael. Verſ. 6. *Ezek.* 1.14.

They were full of eyes, ſignifying ſharp-ſightedneſs. Verſ. 6.
Their wings, agilitie. Verſ. 8.
Wings full of eyes, zeal joyned with knowledge. *Ibid.*
Six wings, moſt ready to execute Gods Commandment. *Ibid.*

In the ſame Seal Propheſie is ſet forth the deſtinie of the Empire. Chap. 5.

The firſt Seal; *the opener is (a* Lion*) ſhewing a White horſe and his rider: ſignifying* Chriſt the Emperour *from the Eaſt, laying the foundation of the conqueſt of the Dragon*, that is, *the Devil, and all the Oracles became ſilent through the World.* Chap. 6. Verſ. 1,2.

Verſ. 3, 4. *The ſecond* Seal (*a* Bullock) *ſhewing a red horſe and his rider, ſignifying* Trajan *from the Weſt, whoſe reigne with* Hadrian *his ſucceſſour was full of blood.* ἀλληλοφαγία.

Verſ. 5, 6. *The third* Seal (*a* Man) *ſhewing a black horſe and his rider; ſignifying* Septimius Severus *from the South, and by the balances in his hand, Iuſtice and carefull proviſion for the Commonwealth in his time and* Alexanders.

Verſ. 7, 8. *The fourth* Seal, (*an* Eagle) *ſhewing a pale horſe and his rider; ſignifying* Maximinus *from the North: in his time and* Gallus, Voluſianus, *and* Decius, *the ſword famine, and peſtilence met together therefore called* Mortifer.

Ver. 9, 10, 11 *The fifth* Seal (*no beaſt, horſe, nor rider,*) *entreth from* Aurelianus *in* anno 268. *wherein is ſet forth the ten years perſecution under* Diocleſian.

Verſ. 12, 13, 14, 15, 16, 17 *The ſixth* Seal, *an admirable ſhaking of* Heaven *and* Earth, *ſignifying the change and ſubverſion of the ſtate of* Rome *heathen by* Conſtantine *the Great.*

Chap. 7. *Before the entrance to the ſeventh* Seal (*which is a ſeal of* Trumpets) *there is care taken for the Church: ſet forth by a company of*

Verſ. 4, 5. 144000 *to be ſealed, of every Tribe of Iſrael* 12000; *in reckoning of which there is an unuſuall order, yet in that type ſuch as might beſt repreſent the profeſſion of pure Religion, miraculouſly in the boſome of the Empire, to be preſerved in the midſt of the combuſtions of the World, polluted with idolatrous worſhip, and conſpiring the ruin of the Church, and therefore it is fenced with the Seal of God. The twelve* Apoſtles *aptly anſwering the type of* Iſrael; *the number* 12 *being the Enſigne of the* Apoſtolick *race, and by multiplying, expreſſing the* Apoſtolick *progeny. To which is added*

Verſ. 9. (*by the repreſentation of innumerable Palm-bearers* (*a moſt ample eſtate of every Nation People, Tribe and Tongue, &c, praiſing God.*

Chap. 8. *The ſeventh* Seal *containeth ſeven Trumpets, ſounding the allarm to the ruine of the Empire, by a ſeven-fold order of plagues, the foure firſt of leſſe extent.*

The firſt Trumpet *waſteth the Territory of the* Romane Empire, *with a terrible breaking in of the Northern Nations: for*

Verſ. 7. *by* the third part of the Earth, *is meant the people, or politicall Univerſe of the* Romane Empire, *it being the third part of the*

than

then known habitable world. This happened from the death of Theodosius, Anno 395. *by* Alaricus *and the* Goths, *and by the* Barbarians Radagaiso *being their Captain,* Anno 404. *and by the* Vandales *and* Alanes, *&c.* Anno 406.

The second Trumpet *assaileth the dominion of the* Romane Empire *expressed by the* Sea, Rome *being taken by* Alaricus Anno 410. *After which the largeness of the* Romane *dominion was daily cut off, untill* Anno 455. *that* Genscricus *took and spoiled* Rome *again; after which the whole body of the Empire was divided into ten Kingdoms,* Anno 456. Vers. 8, 9.

The third Trumpet *utterly throweth down the* Romane Hesperus, *or Western* Cesar, Anno 476. *fetching his last breath under the fatall name of* Augustulus, *a Prince of bitterness and sorrows, therefore resembled by a falling Starre called* Wormwood. Vers. 10, 11.

The fourth Trumpet *taketh away the light of the* Romane *Majestie, shining till then under* Ostrogothean *Kings, when the Consulship of* Rome *failed,* Anno 542. Vers. 12.

The three woe Trumpets. Vers. 13.

The fifth or first woe Trumpet, *sendeth the hostile bands of* Saracens, *and* Arabians, *in the Type of* Locusts, *not onely to destroy and waste, from the year* 830. *to* 980. *that is* 150. *years, or five moneths of years, but also to poyson with the venemous doctrine of* Muhamedism. *The* Locusts *had a King over them whose name was* אבדון, Ἀπολλύων, *a* Destroyer. Chap. 9. Vers. 3. Vers. 11.

The sixth or second woe Trumpet, *looseth the four* Angels, *that is, the four* Sultanies, *or Kingdoms into which the* Turks *were parted, being before restrained at* Euphrates, *which loosing happened a little before the year* 1300. *uniting themselves under the conduct of one* Othoman, *which should come to pass after a prophetical day, a moneth and a year, being* 396. *years, to wit, from the year* 1057. *wherein* Tangrolipix *had taken the royall Citie* Bagdad, *from which time the* Turks *are prepared to kill the third part of men, that is, in the year* 1453. Constantinople *being then taken. The number of the horsemen are two hundred thousand thousand, their Munition, Guns, and Ordnance, expressed by Fire, Smoke, and Brimstone.* Vers. 13, 14. Vers. 15. Vers. 18. Vers. 16. Vers. 17.

The

Chap. 10. *The ſeventh, or third* woe Trumpet, *is put off to the propheſie*
Verſ. 7. *of the* Little Book: *It containeth the conſummation of the* Myſte-
Verſ. 6. rie of God, *which event is declared in an Oath, taken by an* Angel;
Verſ. 3. *and a* Crie, *upon which ſeven thunders utter their voices, which*
Verſ. 4. John *is forbidden to write.*

Verſ. 8, 9, 10. *The Propheſie of the* Little Book (*wherein the deſtinie of the Church is contained*) *followeth: to which the* Apoſtle *is fitted by taking the Book, and eating it; which was ſweet in his mouth, but bitter in his belly.*

The meaſured court, ſetteth forth the Primitive *ſtate of the Chriſtian Church, conformable to the rule of Gods Word, ſhortly after to enſue, and contrary to which is the Court not to be meaſured, it not being Gods workmanſhip, but to be profaned by idolatrous worſhip renewed, or* Anitchriſtian Apoſtaſie, *to reign fortie two moneths of years.*

Verſ. 3. *While this Court is profaned, two Witneſſes bewail the profanation, give teſtimonie to the truth of God, and exhort to repentance* 1260 *dayes, anſwerable to the forty two moneths of profanation, denouncing Gods judgements, which began to be executed*
Verſ. 5. *at the Phyals, and debarring the new Idolaters from the hope of*
Verſ. 6. *eternall life.*

Verſ. 7. *The deſtinie of theſe Witneſſes is* (*when they have finiſhed their teſtimonie*) *to be made conformable to Chriſt in ſuffering, to be*
Verſ. 8, 9, 10, 11. *inflicted upon them by the* Romane ſeven-headed Beaſt: *theſe ſhall in the end ſuffer a myſticall death, and lie unburied three years and an half; after which they ſhall be reſtored to their*
Verſ. 12, 13. *former eſtate, or to a more excellent dignitie. And upon a commotion, and alteration of politicall affairs, the Citie of* Rome, *as now it is* (*being but a tenth part of the old Citie*) *ſhall be overthrown at the fifth Phyall, wherein ſhall be ſlain* 7000 *men of Name, or of the Clergie, or Companies of men. This is the ending of the ſecond* woe *or ſixth* Trumpet: *at which time the Kings from the Eaſt, or the* Jews, *ſhall begin as it were a new Kingdome: or the Beaſt,* i. *the* Pope, *ſhall change his form, being driven from his* Metropolis Rome, *by the overthrow thereof.*

So this Vision (Chap. 11.) of the open Book *goeth through the Whole course of the* Revelation, *to shew the connexion of it with the* Seals *and* Trumpets.

THe Romane Empire *worshipping the* Dragon. *that is, the* Devil *in* Idols, *persecuted the Church of God* (*represented by the Woman in travell to bring forth* Christ *in the* Romane Empire *to be King*) 300. *years. But after she brought him forth* (*the* Dragon *being cast down from the* Romane *throne by* Constantine) *he was there enthroned. This chance of the* Dragon *contemporiseth with the sixth* Seal. *The Woman after the bringing forth of her sonne, dwelleth in the wilderness* 42 *moneths, or for a time, times, and half a time; typifying the state of the Church in a middle condition, freed from the rage of persecution, and not attained to the state of glory, but still persecuted by the flood of errours and heresies cast out of the Devils mouth.* Chap. 12. Vers. 3, 4. Vers. 5. Vers. 7, 8, 9. Vers. 13, 14. Vers. 15.

A new Tragedie of evils falleth upon the Woman entred into the wilderness, she lighteth upon a double Beast, *the one ten horned, being the secular whole estate of ten Kingdoms, into which the* Empire *was divided by the warres of the* Barbarians. *The other two horned being* Ecclesiasticall, *which the* Pope *with his Clergie make up; both* Beasts *reigning together, and tyed in a near alliance, governing under the seventh head, exercising the cruelty of the* Dragon, *and pretending the worship of Christian Religion, demolishing Idols, but promoting by Laws and Edicts Idolatry, and lately abolished Heathenism, tearmed blasphemy against God, his Name, his Tabernacle, and them that dwell in heaven. His* Name, *when any thing besides God is worshipped with divine Worship. His* Tabernacle; *that is, the humane nature of* Christ, *wherein the Deitie dwelleth, by transubstantiation. And* them that dwell in heaven, *that is, by calling idols which they worship by their names in derogation of* Christ *his prerogative and glory.* Chap. 13. Vers. 1. &c. Vers. 6. John 2. 19. and vers. 21.

The company of 144000 *virgins followers of the Lambe, mentioned and sealed before at the seventh Seal for connexion of the two propheses; signifie the Church in the midst of the* Papacie *continuing faithfull to the Lambe, the native progenie of the* Chap. 14. Vers. 3, 4, 5.

twelve

twelve Apoſtles apoſtolically multiplyed, purely and rightly honouring the Lambe and his Father with the Evangelicall ſong, not addicted to any one Sea, *but accompanying the Lambe whitherſoever he goeth, often and ſharply admoniſhing the worſhippers of the* Beaſt *concerning Evangelicall worſhip, and warning all to withdraw themſelves from thoſe* Idolaters, *except they will periſh eternally, ſet forth in the Cry of three* Angels.

Verſ. 6, 7. *The firſt admoniſheth to worſhip God purely and rightly according to the Goſpel: fulfilled in the year* 720 *in the* Greek *and* Eaſtern *Churches, when the* Emperours Leo Iaurus, Conſtantine Iconomachus, Leo *Armenius*, Michael Balbus, *and* Theophilus, *by their Edicts and Decrees made Proteſtation for preſenting religious worſhip to one God the Creatour, againſt worſhipping of creature, not onely Images, but alſo Saints and their reliques: as alſo by the Councel of* 338 *Biſhops aſſembled at* Conſtantinople *by* Conſtantine Iconomachus *the adoration of images was accuſed and condemned of impiety, &c.*

Verſ. 8. *The ſecond* Angel *threatneth myſticall* Babylon *for the crime of ſpirituall fornication with inevitable deſtruction: Fulfilled in the time of the* Albegenſes *and* Waldenſes *who were the miniſters of this* Cry; *by word and by deed, proclaiming the Church of* Rome *to be the* Apocalyptick Babylon *by her idolatry and myſtical whoredom, &c.*

Verſ. 9, 10, 11, &c. *The third* Angel *denounceth horrible and hainous torments, eaſeleſs and endleſs, to the whole train of the* Beaſt, *and thoſe that ſhall abide in his obedience.*

Verſ. 14, 15. *After this threefold admonition by the* Angels, *followeth the vindication of the Church againſt her enemies, under the types of* Harveſt *and* Vintage; *By* Harveſt *is underſtood the preparation of the* Bride *by the converſion of the* Iews, *together with the overthrow of the* Turkiſh Empire; *the* Lord Ieſus *being the* Lord *of the* Harveſt, *and this at the ſixt phyall.*

Verſ. 17, 18, 19, &c. *As touching the* Vintage, *the vineyard of the earth is the dominion of the* Beaſt: *The grapes, the followers of the* Beaſt:

2. Theſſ. 2. 8. *The* winepreſs, *the place of ſlaughter* Armageddon *in the ſeventh phyall: to which place the grapes being gathered by the* Angel *the* Vintager *with the help of the Saints, the* Lord Ieſus *ſhall tread them at his coming. Now both* Harveſt *and*

Vintage

Vintage *is obtained by prayers of the Church universally.*

Mystical Babylon *is* Rome, *the mother Citie of spirituall fornication.* Chap. 17. Vers. 1, 2.

The Beast, *is the* Romane Empire. Vers. 3.

Seven heads, *are seven hils upon which* Rome *standeth, or seven Orders of successive* Rulers, *viz.* Kings, Consuls, Tribunes, Decemviri, Dictatours, Emperours, (*in respect of the change whereof into ten Kingdomes it might seem another* Ruler, *yet is but the same*) *and* Popes: *which last* Beast *is the bearer of the Whore.*

The ten horns, are those ten Kingdoms into which the Empire *is divided.* Vers. 4.

The cup in her hand, &c. hath allusion to whores and stews, which is interpreted by the Angel *to* Iohn, *in the Chapter following at the eighth verse.* Vers. 4.

In this Chapter is figured the state of the Church cleansed from Idolatrous pollution, and singing the triumphant song at the pouring out of the phyals. Chap. 15.

The effusion of the phyals signifie the ruine of the Antichristian Beast. *The seven phyals, so many degrees of the ruine thereof. And whatsoever the phyall is poured out upon, suffereth dammage and loss thereby,* Vers. 6, 7.

The first phyall is poured out upon the Earth, *that is, the people, or common sort of Christians; this was fulfilled by the* Albigenses *and* Waldenses, *&c.* Chap. 16. v. 2

The second phyall is poured out upon the Sea, *that is, the compass of the* Popes *jurisdiction; fulfilled by* Luther, *&c.* Reformers *of the Church.* Vers. 3.

The third upon the Rivers, *that is, upon the Ministers and Defenders of the* Antichristian *jurisdiction; fulfilled in the year* 1588. *upon the* Spanish *Champions,* Priests *and* Iesuites, *by laws executed upon them in the reign of Queen* Elisabeth. Vers. 4, 5, 6, 7

The fourth upon the Sunne, that is, the Germane Empire, *now (by the warres there) in pouring out.* Vers. 8, 9.

The fifth, upon the Throne of the Beast *that is,* Rome *it self.* Vers. 10, 11.

The sixth upon Euphrates, *to prepare a Way for the* Kings *of the* East. *viz. The conversion of the* Israelites, *by removing the obstacle, the* Othoman Empire *of the* Turks, *agreeing with the plague of the sixt* Trumpet, *Chapter* 11. Vers. 12, 13, 14, 15, 16.

The

Verſ.17,&c. *The ſeventh phyall is poured out upon the* Air, *that is upon* Satan, *comprehending, not the dominion of the* Beaſt *onely, but all the enemies of* Chriſt, *gathered together under the conduct of the* Power *of the* Air, *and ſhut up in* Armageddon.

Chap.20. *The ſeventh* Trumpet, *with the whole ſpace of* 1000 *years thereto appertaining, ſignifying the great Day of Judgement, circumſcribed within two reſurrections, beginning at the judgement of* Antichriſt, *as the morning of that day, and continuing during the ſpace of* 1000 *years granted to* new Ieruſalem, (*the Spouſe of* Chriſt) *upon this* Earth, *till the univerſall reſurrection and judgement of all the dead, when the wicked ſhall be caſt into* Hell *to be tormented for ever, and the* Saints *tranſlated into* Heaven, *to live with* Chriſt *for ever.*

FINIS.

A CONIECTURE CONCERNING *GOG* and *MAGOG* in the REVELATION.

THe Revelation is a book of the future estate of the Church of the Gentiles, not of the Jews. For the Jews have propheſies ſufficient touching their own condition in the old Teſtament, neither have they any wayes need of ours: their own abundantly being ſufficient to decipher all the condition of their nation, whether good or evil.

And that the ſcope of the Revelation aimeth at this, witneſs: Firſt, the repreſentation of the ſpectacle of the Revelation, which, by four living creatures placed about the throne of God toward ſo many coaſts of heaven; ſheweth the Church of Chriſt, containing within its pale, the Gentiles in the four quarters of the world; to wit, as the ſubject of all the Viſions tending thereto. Secondly hitherto, if I be not deceived, point the words of the Angel to *John Chap.* 10. 11. *Thou muſt propheſie again before many peoples, and nations, and tongues, and kings.* Thirdly, but moſt of all, the diſpoſition, and inclination of the Parables, and propheticall Symbols in this book confirmeth this, in which we may every

every where obſerve, that the Jews or Synagogue of Iſrael do repreſent the perſon of the true Church of Chriſt ſupplyed out of the Gentiles; and on the contrary the Gentiles the type of Idolaters, and enemies of the ſame Church. The whole Parable, to wit, being borrowed from the condition of affairs under the old Teſtament, in which the worſhip of the true God flouriſhed with Iſrael alone, and the reſt of the Gentiles univerſally ſerved Idols, and heatheniſh Deities. Now in that prophecie where the nation of Iſrael ſuſtaineth another perſon, there it is moſt likely that it no way concerneth its own, ſeeing it cannot be ſo done, but the courſe of the whole Parable muſt be confounded. Hence therefore it cometh to paſs; that there is very little found in this prophecie, which privately concerneth the Iewiſh affairs, onely thoſe things namely, which being infolded and wrapped up in the finall eſtate of the Church of the Gentiles could not for that cauſe be paſſed by. And then that is chiefly made uſe of, when the concluſion of this ſacred act approaching, the whole order of their finall eſtates was brought to that iſſue, that both people were gathered into one ſheepfold. Yet notwithſtanding where it happeneth that any mention of the Iews is ſo made, you ſhall not ſee them produced under their own ſtate or nationall title, but to be deſigned by a Character borrowed elſewhere (namely of the Kings of the Eaſt, or Bride of the Lambe,) becauſe the perſon of the Iewiſh nation was brought in to the parable of another people (as it was before ſaid.) Now if it be counted expedient that one people may repreſent another, ſo may alſo one kind of enemies repreſent others, that ſo the parable may every way agree with it ſelf. Hence therefore Egypt and Babylon in the Revelation, are not the Babylon and Egypt of the Iſraelites, but the enemies of the Church of the Gentiles (which is figured in Iſrael) like that Babylon and Egypt.

In like manner, *Gog* and *Magog* in the Revelation, are not that *Gog* in Ezekiel of the land *Magog*, the head of Meſhech and Tuball, and a private enemie of the Iſraelites (for this came out of the Northern parts, ours, from the four corners of the earth: this appeared at the beginning of the reſtauration of Iſrael, ours, after the thouſand years of the kingdome of Saints following the reſtauration of Ieruſalem) but another *Gog*, the enemy

enemy of the Church of the Gentiles, lately with the Jews brought together into one ſheepfold; and who immediately is to come before the ſecond reſurrection, as that *Gog* of *Ezekiel* before the firſt; for both the reſurrections (whence ariſeth the agreement of the type and the antitype) were to have their *Gog* and *Magog* for their fore-runners: that the *Scythian* and Northern; and this the Myſticall, or (as the Holy Ghoſt ſpeaketh, when in like ſort he entitleth the great City with the name of *Sodome* and *Egypt*) ſpiritually ſo called, for the confirming this interpretation, it is plain that this *Gog* and this *Magog*, in the words of the Apoſtle, bear not the room of a ſubject, but a convenient title, by which thoſe nations of the four coaſts might be declared by way of expoſition; ſeeing that the Article will not allow *Magog* here to point out a land, or place, as it doth in *Ezekiel*. *Satan* (ſaith he) *ſhall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog:* here *Gog* and *Magog* are put by way of a title, or fit expreſion; as if he would have ſaid, The nations, &c. which are ſpiritually called *Gog* and *Magog* as we have interpreted.

But from what kind of men this new enemy ſhal proceed, whether from the remains of thoſe nations, which the deluge of fire at the firſt reſurrection, did not overwhelm; or from thoſe nations by profeſſion Chriſtians, who not taking it well that they ſhould be excluded the holy City, nor enjoy the like condition with her happy citizens, (Satan quickning their fewel of envy) ſhall endeavour to take it by force, it is not eaſie to determine; if we follow the latter, we ſhall be forced to no ſmall inconveniences. I therefore approve of the firſt; namely, that this army ſhall come from thoſe nations, which live in the Hemiſphere oppoſite to us, whom the Beſt and moſt Great God in his ſecret judgement, for the moſt part ſhall not cheriſh with the light of his Goſpel. But the circuit of our Hemiſphere (which the Ocean encloſeth within his compaſs, and which of old was eſteemed the onely habitation of mankind, in which the firſt man was framed, and at the beginning Paradiſe planted, in which thoſe foure great Empires (the baſis of the Prophecies) were founded, in the middle whereof Chriſt was incarnate, ſuffered and roſe from the dead, in which alone the Apoſtles, and their diſci-

The univerſall compaſs of the earth is one Iſland, flowed round by the Ocean, called the Atlantike. Ariſtot. de Mund cap. 3.

ples preached, in which the Church for ſo long time ſojourned, within whoſe limits that diſperſion of the Jews throughout all nations is included and other Oracles of the Prophets are fulfilled): This univerſal Hemiſpere (I ſay) of the Earth, and which onely is partaker of the promiſed inſtauration, ſhall become the camp of the Saints, and the ſeat of this bleſſed kingdome; but whatſoever nations are without this (in the places where the * Ancients placed the ſeat of Hel) ſhall be reſerved to the laſt triumph of Chriſt, to be deſtroyed by fire from heaven, by his juſt (though to us unknown) judgement.

* *See the* R. Biſhop *of* Armach *in his Anſwer to the Jeſuite, pag.* 337, 338, 339, *&c.*

For while I more ſtrictly examine the words of the context, I obſerve four things to be diſtinctly mentioned in them; 1. Of the beloved Citie. 2. Of the Camp of the Saints. 3. Of the breadth of the earth. 4. Of the nations, who coming from the foure corners of the world, went up in the compaſs thereof, to beleaguer the camp of the Saints.

Verſ. 8. *Satan* (ſaith he) *ſhall go out to deceive the nations, which are in the foure quarters of the earth, Gog and Magog, to gather them together to battel; the number of whom is as the ſand of the ſea.*

9. *And they went upon the breadth of the Earth, and compaſſed the Camp of the Saints about, and the beloved City, &c.*

The beloved City is New Jeruſalem, which was to become the head Citie of that bleſſed kingdome. The Camp of the Saints, the Nations of thoſe that are ſaved, which ſhall walk in the light thereof; for this word directly points with the finger to the incamping of the Iſraelites in the deſert. As there, to wit the Tabernacle of God with the Prieſts and Levits being placed in the midſt, the Tribes of Iſrael pitched their tents about it: So here the nations (whom God ſhall adopt for a people to himſelf) ſhall dwell far and near about the new Jeruſalem, the univerſall Temple of God, placed in the midſt of our world, with its Kingly Prieſts.

The third, the breadth of the earth, is that whole extent of land, which the Ocean (which waſheth with his waves the earth in the compaſſe thereof) boundeth out unto us with his circuit; in a word, it is the compaſſe of our Hemiſphere, unto whoſe outmoſt limits the Oracles of the Prophets do teſtifie, that the kingdome

dome of Christ shall be extended. *He shall have Dominion from sea to sea, and from the River unto the ends of the earth*, Psal. 72. 8. *I have given thee for a light to the Gentiles, that thou mayst be my salvation unto the end of the earth*, Esay 49. 6. and other such like places, so that there cannot the least thing be thought of, touching the amplitude of this blessed kingdome, which the bounds of our world do not embrace within their circuit.

In this breadth of land, at the end of the thousand years, the nations are said to ascend, which are in the four corners of the earth, and the same to encompasse round the camp of the Saints there placed. By their ascension, I learn, that they come from another place abroad, so that they were seated, not within, but without this breadth of land: but by their sitting down round about, that they were so situated, that they might invade them not from this, or that coast onely, but from all parts of this land. And that both which do appertain to the inhabitants of the land of *America*, both Northern and Southern, is unknown to none that understand Geography; for seeing they inhabit the Hemisphere opposite to us, they are so fitly situated that by directly passing the Ocean from their own coasts, they may easily encompasse round our world.

I hear (thou wilt say) a most wonderfull conspiracy of so many nations, so many people, distant so great a space one from the other, and who by crossing so vast a sea, must passe to our world; the world never saw the like expedition in any age, and therefore never likely to be enterprised, without the hope of some extraordinary benefit, which hath a mighty operation on the nature of man. But what shall we call that which will become so alluring a benefit? Surely, what other, but that they might (if it be credible that it was pleasing to their gods, and Sathan might promise it them) take into their possession a land of so blessed a soil and aire, and magnificent happinesse, that they might live blessedly therein, and (which they will suppose is onely appropriate to their land) live again from the dead. Sathan certainly runneth his old course; for by the same craft he drove headlong to destruction the first parents of mankind, not likely to recede from the same proof of his diligence and wickednesse in this last end of the world.

And this is the ſumme of my opinion, which I ſubmit to the judgement of learned men, and underſtanding thoſe kind of myſteries.

One thing yet may I adde, if it be true which our *Fuller* endeavoureth to prove by ſeverall arguments, That the people of *America* are Colonies of the nation of *Magog*, by reaſon of the ſhort paſſage through the Ocean, in thoſe *Scythian* coaſts (otherwhere exceeding vaſt and large) there is no cauſe that any ſhould make any contention more about the names of *Gog* and *Magog*, or for this cauſe confound *Gog* in the *Revelation*, with *Gog* in *Ezekiel*. See his *Divine Miſcell. lib. 2. cap. 4.* in the end.

To GOD alone be the glory.

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